

THE
NATURAL HISTORY
OF
M A N.

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THE
NATURAL HISTORY

OF
M A N;



COMPRISING
INQUIRIES INTO THE MODIFYING INFLUENCE OF
PHYSICAL AND MORAL AGENCIES
ON THE DIFFERENT TRIBES OF THE HUMAN FAMILY.

BY
JAMES COWLES PRICHARD, M.D. F.R.S. M.R.I.A.

CORRESPONDING MEMBER OF THE NATIONAL INSTITUTE,
AND OF THE ROYAL ACADEMY OF MEDICINE, AND OF THE STATISTICAL SOCIETY, OF FRANCE;
MEMBER OF THE AMERICAN PHILOSOPHICAL SOCIETY,
AND OF THE ACADEMY OF NATURAL SCIENCES OF PHILADELPHIA;
HONORARY FELLOW OF THE KING'S AND QUEEN'S COLLEGE OF PHYSICIANS IN IRELAND, ETC.

WITH
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AND NINETY ENGRAVINGS ON WOOD.

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DEDICATION.

TO HIS EXCELLENCY

THE CHEVALIER BUNSEN,

ENVOY EXTRAORDINARY AND MINISTER PLENIPOTENTIARY OF
HIS MAJESTY THE KING OF PRUSSIA TO THE
COURT OF GREAT BRITAIN.

MY DEAR FRIEND,

I gladly embrace the opportunity which your kind permission affords me, of connecting with my new work, on the Natural History of Man, the name of one of the chief ornaments of the most learned nation of Europe, —a nation among whom my researches have ever been more favourably estimated than among my own utilitarian countrymen. Since my venerable friend Blumenbach (whose views it was my first object to illustrate and extend) finished his earthly career, there is no one to whom I could

so rightly as to yourself dedicate the results of studies which you have promoted by your exhortation and kind encouragement. Accept the tribute of my grateful regard, and believe me to remain, with the highest respect and the most sincere esteem,

Your obliged Friend and faithful Servant,

JAMES COWLES PRICHARD.

Bristol, Sept. 30, 1842.

ADVERTISEMENT.

It is the design of the following work, to furnish for the use of general readers, a brief and popular view of all the physical characteristics, or varieties in colour, figure, structure of body, and likewise of the moral and intellectual peculiarities which distinguish from each other the different races of men. It is likewise intended, in the same treatise, to comprise such an account of the nature and causes of these phenomena as the present state of knowledge will afford. For the completion of this design, it was necessary to describe all the different tribes of people scattered over the world, and to advert, however briefly, to their mutual relations, and to all that is known respecting their origin and descent, as discovered by historical and philological investigations. Very brief, indeed, must necessarily be such a summary of universal ethnography. It was only possible to state, and that in a manner rather summary than argumentative, results, in which inquiring persons can hardly be expected to acquiesce without the exhibition of unquestionable evidence. The only apology which the author has to offer to persons who make this demand, is the impossibility of fulfilling their expectation within the compass of a single volume. To this, however, he ventures to join the assurance that he has asserted nothing as certain or as

highly probable, of which it will not be found, when the present work is compared with his former more extensive researches, that he has brought forward a proportionate measure of evidence.

As his former work has been censured by critics of two different classes, and as there is some reason to suppose that strictures of the same kind will be extended to the present, the author is desirous of offering a few words in defence.

By one set of critics, it has been said that he has treated the whole subject of his inquiry in too indifferent a manner; that he has thrown out doubts where no reason for doubt existed, and that he has drawn inferences from evidence which appeared to be abundantly conclusive with so much reserve and hesitation, as to imply uncertainty, and to leave his readers under the impression that he was himself but half convinced.

By persons of a different class, he has been accused, on the other hand, of a bigoted and predetermined adherence to one opinion, in maintaining which he has shut his eyes against all the arguments that present themselves on the opposite side of the question.

The author pleads guilty to neither of these accusations, and he trusts that their incompatible and contradictory nature will afford a presumptive proof that he has followed a middle course.

EXPLANATION OF THE ENGRAVINGS ON STEEL.

The Six Folio Maps may be Bound up at the end of the Work.

PLATE	PAGE	PLATE	PAGE
1. Native of the Papua Islands: Specimen of the Mixed Race described in	25	14. Ian Tzatzoc: Specimen of one type among the Kafirs	314
2. Front View of two Crania, exemplifying the Pyramidal Form of the Human Skull. <i>Fig. 1</i> , Cranium of an Esquimaux; <i>fig. 2</i> , Cranium from an ancient Tomb near Niagara, very similar in form to <i>fig. 1</i> , belonging apparently to a race now extinct in that region	119, 324	15. Native of Mosambique	321
• 3, 4. Drawings of three very similar Skulls, belonging to races of men the most remote from each other, the three figures in Plate 3 displaying the front view, and those in Plate 4 the basis of the cranium. <i>Fig. 1</i> (Plates 3, 4), is the Skull of a Native of Kongo; <i>fig. 2</i> , a Chitamache, a Native American from the banks of the Mississippi; <i>fig. 3</i> , a Chinese Skull brought from Canton	219, 324, 395	16. Native of Benguela	324
5. Melik of the Shegya Arabs: Specimen of a Black Tribe of the Syro-Arabian Race	150	17. Native of Angola	324
6. Portrait of Ram Ruttan, a Brahman	171	18. Original Portrait of a Malay, described	332
7. Figure from a Persepolitan Sculpture, displaying the countenance of the ancient Arian Race	173	19. Inhabitants of the Sandwich Islands	337
8. Specimens of the Crania of the Oldest Races of Europe. <i>Fig. 1</i> , a Cimbrian Skull; <i>fig. 2</i> , a Finn; <i>fig. 3</i> , a Lappe. The two last belong to tribes of one race, though of different types	206	20. Native of Tikopia	341
9. A Kamtschadale	223	21. Portrait of a Madecassian	343
10. Korai: a Corcan Fisherman's Family	230	22. Native of the Isle of Luzon, exemplifying the type of the Pelagian Negro Race, described by Capt. G. Lafond	348
11. Abyssinian Portraits, selected by M. d'Abaddie (never before published) as Specimens of the different Types prevalent in Abyssinia. <i>Fig. 1</i> , Gäbrä Eügzabher; <i>fig. 2</i> , Wälda Kyros	287	23. Patôt, a Native Australian	355
12. <i>Fig. 1</i> , Abbas Gregorius, the celebrated instructor of Ludolf: a Specimen of the native Abyssinian type; <i>fig. 2</i> , Native of Haüsa, in the interior of Africa	296		
13. Amöchi Galla: Portrait of a Galla selected by M. d'Abbadie	290		
		AMERICAN RACES.	
		24. Woman of the Aleutian Islands: a race allied to the Esquimaux	378
		25. Nah-Pope, a Sac Warrior	389
		26. Muck-a-tah-mish-o-kah-kaik, or the Black Hawk, a Sac Chief. These two portraits afford specimens of the Algonquin-Lenápián Race	389
		27. Tuck-ee, a Cherokee War-Chief	394
		28, 29, 30. Three Individuals of the now extinct Tribe of Mandans, a branch of the great Sioux family in the interior of North America	402
		28. Shakola, a Mandan Girl, displaying the grey hue of the hair described in	401, 402
		29. Mi-neek-ee-sank-te-ka, a second Mandan Girl	402
		30. Mah-to-toh-pa, Mandan Chief	402
		31, 32. Portraits belonging to other Branches of the Sioux family.	
		31. Mench-o-slingaw, or "Little White Bear," a Konza Warrior	403
		32. Wah-ro-nee-sah, an Ottoe Chief	404
		33. Californians, a Black Tribe	410
		34. Natives of Port San Francisco	411
		35. Hee-doh-gee-ats, a Chinook Boy	415
		36. A Flat-headed Warrior	415
		37. An Araucan: Specimen of the Andian Family	445
		38. The last of the Charruas	451
		39. Botocudo	470
		40. Juri	
		These two are specimens of the Brasilio Guarañi nations.	

INDEX TO THE ENGRAVINGS ON WOOD.

	PAGE		PAGE
1. Apollo Belvedere, Head of.....	200	47. Mosambique	320
2. Ashanti, Skull of.....	307	48. }	111
3. Australian.....	354	49. } Negro, Skull of a	115
4. — Skull of an	355	50. }	309
5. Bear, Wool of the	102	51. New Zealander, Skull of a	337
6. Boar, Wild	30	52. Ombai Island, Native of	338
7. — — Skull of a	32	53. Orang, Skull of an	111
8. Bushman	313	54. — — Base of	117
9. Cafusos, Head of a Woman of the ..	21	55. — View of the Pelvis of an ..	126
10. Caucasian, Skull of a	115	56. Ottoman, Modern	213
11. Chimpanzee	111	57. Ox, Lancashire (long-horned) ...	48
12. — View of the Pelvis of a	126	58. Papua, Head of a	23
13. Chinese, a	231	59. Patagonian	452
14. — Skull of a	235	60. — Skull of a	
15. Dog, Skull of an Australian	51	61. } Pelvis, Views of the human.....	126
16. — Bull.....	56	62. }	
17. — Dalmatian	58	63. Peruvian, Skull of a	436
18. — Iceland	58	64. Rabbit, Hair of the (opaque) ...	102
19. — Newfoundland	55	65. — — (transparent) ..	102
20. — Shepherd's.....	53	66. — Wool of the (opaque) ...	102
21. — Wolf	54	67. Rameses, Head of	157
22. — Wool of the (opaque)	102	68. Samoede, a	225
23. — — (transparent) ..	102	69. Sandwich Islands, Natives of ...	336
24. Don Cossack, Skull of a	211	70. Seal, Hair and Wool of the	102
25. Edjow Galla.....	291	71. Sheep, Spanish	42
26. }		72. — Fat-tailed (of Syria)	43
27. } Egyptian, Heads of	158	73. — — rumped (of Tartary) ..	45
28. }		74. Skull, Base of human.....	117
29. — Skull of an	160	75. Souakiny Chief	272
30. European, Skull of an	111	76. Sow, Hampshire.....	30
31. Fanti, Skull of a	307	77. Tahiti, A native of	334
32. Feodor Ivanovitch, a Kalmuk ..	216	78. Tartar, Skull of a	214
33. Greek, Skull of a	199	79. Tasmanian, Skull of a	349
34. Greyhound	53	80. Terrier, Scottish	52
35. Guanche, Skull of a	268	81. Thayendanegea, a Mohawk Chief ..	388
36. Hindustan, — native of ...	171	82. Tiger, Hair of the (transparent) ..	101
37. Hog, — domestic	32	83. — Wool — —	101
38. Hottentot, Female	313	84. } Titacacan, Skull of a	115
39. Hound, Old English	54	85. }	442
40. Kirghis, Skull of a	211	86. Turk, Skull of a	213
41. Kosah Kafir.....	315	87. Viti Islander, Skull of a.....	351
42. Ko-tsching-Dschang	233	88. Water Spaniel.....	56
43. Mastiff, Skull of a	52	89. Wool, A fibre of long Merino, viewed	101
44. Mataboulais de Tahofa	341	as an opaque object	
45. } Mongole, Skull of a	115	90. Wool, A fibre of long Merino, viewed	101
46. }	216	as a transparent object	

CONTENTS.

SECTION I.	
Introductory Observations.....	PAGE 1-5
SECTION II.	
Bearings of the Question	5-8
SECTION III.	
Of Genera, Species, and Varieties	8-11
SECTION IV.	
Of the Determination of Species—Phenomena of Hybridity— Recapitulation and Application of the Result	11-18
SECTION V.	
Of Mixed Races of Men—History of several Mixed Human Races—Table of the Comparative Numbers of White Men, Men of Colour, Negroes, and Native Americans, in different Parts of America	18-26
SECTION VI.	
General Survey of the Phenomena of Variation in Tribes of Animals and of Plants	26-40
SECTION VII.	
Phenomena of Variation continued—Various Breeds of Do- mestic Animals in the Old Continent	40-59
SECTION VIII.	
Theory of Variation in the Species of Animals and of Plants —Nisus Formativus—Different Manifestations of this Ten- dency—1. Varieties in Organic Structure. 2. In the Func- tions of the Animal Economy. 3. In Psychological Cha- racters.....	59-73

SECTION IX.

	PAGE
Concluding Observations on the Theory of the Variation or Degeneration of Animals	74-75

SECTION X.

Of the Diversities of Organisation in Different Races of Men; and, first, of Varieties in the Complexion and in the Structure of the Skin	76-95
-------------------------------------------------------------------------------------------------------------------------------------------------	-------

SECTION XI.

On the Structure of the Human Hair—Of the National Differences of the Human Hair—Of the Nature of the Hair of a Negro	95-104
-----------------------------------------------------------------------------------------------------------------------------	--------

SECTION XII.

Of the Varieties of Form or Configuration, and of the Sub-division of Races into particular Groupes	105-109
-----------------------------------------------------------------------------------------------------------	---------

SECTION XIII.

Of the Principal Forms of the Skull, and of the Modes of Measuring it adopted by Anatomists—1. Lateral View of the Skull or Profile: Facial Lines of Camper—Of the Vertical Configuration of the Skull—Measurements of the Basis of the Skull. 2. Pyramidal Skulls	109-122
--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	---------

SECTION XIV.

Of the Variety in Structure and the Proportions of the Bones discovered in Different Races—Of the Structure of the Skeleton	123-131
-----------------------------------------------------------------------------------------------------------------------------------	---------

SECTION XV.

Of the Distribution of Human Races into Groupes, and of the Arrangement adopted in the following Sections	131-140
-----------------------------------------------------------------------------------------------------------------	---------

SECTION XVI.

Of the Syro-Arabian or Semitic Race—Physical Characters of the Arabs	139-150
----------------------------------------------------------------------------	---------

SECTION XVII.

Of the Egyptian Race—Concluding Remarks	150-162
-----------------------------------------------	---------

SECTION XVIII.

	PAGE
Of the Arian Race. 1. Of the Hindoos. 2. Of the Persians. 3. Of the Afgháns. 4. Of the Balúchi and Brahúi. 5. The Kúrds. 6. Of the Armenians. 7. The Ossetines	162-179

SECTION XIX.

Colonies of the Arian Race in Europe—European Nations— Physical Characters of the European Nations—Sepulchral Remains—Complexion of the Celts—Of the Physical Cha- racter of the Slaves—Of the Greeks	179-202
--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	---------

SECTION XX.

Of the Five Great Nomadic Races—1. Of the Ugorian or Ugrian Race. 2. The Turkish Race. 3. The Mongolian Race. 4. The Tungusian Race. 5. The Bhotiya Race ..	202-219
-------------------------------------------------------------------------------------------------------------------------------------------------------------------	---------

SECTION XXI.

Of the Ichthyophagi of Northern Asia, or Borderers on the Icy Sea—1. The Namollos. 2. The Tschuk-uk-thu, or Tschuk-tschí, and Koriaks. 3. The Kamtschatkans. 4. The Yukagers, or Yukagiri. 5. The Samoiedes. 6. The Ainos, or Kurilians	219-228
---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	---------

SECTION XXII.

Chinese, and Indo-Chinese Races—The Koorái, or Koreans —The Japanese—Races of the Indo-Chinese Peninsula ..	228-239
----------------------------------------------------------------------------------------------------------------	---------

SECTION XXIII.

Of the Aboriginal Races of India—1. The Singhalese Race. 2. The Tamulian Race. 3. The Parbatíya, or Mountainers, or Wild Tribes of India.	240-251
---------------------------------------------------------------------------------------------------------------------------------------------------------	---------

SECTION XXIV.

Remains of Aboriginal Nations preserved in Mountainous Tracts of the West—1. Caucasian Nations. 2. Aboriginal Inhabitants of the Coasts and Islands of the Mediterranean —The Berbers of the North Atlas	251-268
-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	---------

SECTION XXV.

Of the African Races inhabiting Countries bordering on Egypt —Of the African Nations bordering on Egypt and Abyssinia —Nubians of the Nile, or Barábra, or Berberines—Of some other Tribes of the Kwolla and Samhar, of Intermediate Type	269-279
----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	---------

SECTION XXVI.

Abyssins, or Races inhabiting the Highlands of Abyssinia—	PAGE
Physical Characters of the Abyssinians	279-287

SECTION XXVII.

Of the Race of Galla—Physical Characters of the Gallas . . .	287-291
--------------------------------------------------------------	---------

SECTION XXVIII.

Of the Soudanian Races, or Black Nations inhabiting the Interior of Africa—Senegambian Nations—1. The Mandingos.	
2. The Fúlahs	292-305

SECTION XXIX.

Of the Negro Nations of Guinea	305-309
--------------------------------------	---------

SECTION XXX.

Of the South African Nations—The Hottentot and Bushman Race—Of the Kafir Race—Natives of the Mosambique Coast	309-321
---------------------------------------------------------------------------------------------------------------	---------

SECTION XXXI.

Nations of Africa between the Equator and the Tropic of Capricorn	321-325
-------------------------------------------------------------------------	---------

SECTION XXXII.

Of the Pelagian Races—1. Malayo-Polynesian Race. 2. Pelagian Negroes. 3. Alforas.....	325-329
---------------------------------------------------------------------------------------	---------

SECTION XXXIII.

Malayo-Polynesian Race—1. Indo-Malayan Branch. 2. Of the Polynesian Branch of the Malayo-Polynesian Race—The New Zealanders—The Tongo Islanders	330-345
-------------------------------------------------------------------------------------------------------------------------------------------------------	---------

SECTION XXXIV.

The Pelagian	346-351
--------------------	---------

SECTION XXXV.

Of the Alforian Race	351-355
----------------------------	---------

SECTION XXXVI.

Of the Native Races of America: Collective Survey—American Races—Languages—Moral Character—Contrast between the Arabs and Americans—Craniology of the American Nations	355-367
------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	---------

SECTION XXXVII.

	PAGE
Inhabitants of Central America—1. Race of Toltecas, Chichimecas, Aztecas. 2. Original Inhabitants of Mexico, and other parts of Central America. 3. Traces of the Aztec Migration	367-377

SECTION XXXVIII.

Of the Esquimaux, or Karalit	377-379
------------------------------------	---------

SECTION XXXIX.

Athapascas, or Chepewyans	379-380
---------------------------------	---------

SECTION XL.

The Great Algonquin-Lenape, and Iroquois Races—History of the Algonquin-Lenape—Northern Tribes of the Algonquin-Lenape Race—The Iroquois Tribes—Physical Characters of the Algonquin and Iroquois	381-389
---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	---------

SECTION XLI.

Of the Alleghanian Races, or Nations living to the Southward of the Lenape and Iroquois—The Cherokees—Physical Characters—Tribes between the Mobile River and the Mississippi, and thence to the Red River	389-395
------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	---------

SECTION XLII.

Of the Native American Races to the Westward of the Mississippi—1. Of the Sioux and Pawnees—Of the Physical and Moral Character of the Sioux and other Nations on the Missouri. 2. Tribes on the Sides of the Rocky Mountains	395-407
------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	---------

SECTION XLIII.

Of the Native American Races on the Coast of the Pacific Ocean—1. Black Tribes of California. 2. Tribes of the Columbia River. 3. White Race of the Northern Coast ..	408-420
-----------------------------------------------------------------------------------------------------------------------------------------------------------------------	---------

SECTION XLIV.

Of the South American Races—General Remarks—Classification—Physical Characters of the South American Races ..	421-429
---------------------------------------------------------------------------------------------------------------	---------

SECTION XLV.

Of the Alpine Nations of South America, or the Andian Family—1. Of the Peruvian Branch of the Andian Family of Nations—The Quichua or Inca Peruvians. 2. Antisian Branch of the Alpine Races of South America. 3. The Arapacanian Branch—The Pesherais, or Ichthyophagi of Tierra del Fuego	429-450
---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	---------

SECTION XLVI.

PAGE

Mediterranean Groupe of South American Nations—Second and Third Branches—Agricultural and Fishing Tribes of the Chiquitos and the Moxos—Number of Individuals in each Nation (Chiquitians)—Number of Individuals in each Nation (Moxians)	450-464
-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	---------

SECTION XLVII.

The Brasilio-Guarani, or Eastern Nations of South America—Of the Caribian Race—The Botocudos	465-472
----------------------------------------------------------------------------------------------------	---------

SECTION XLVIII.

General Observations deduced from the preceding Survey of Human Races	473-477
-----------------------------------------------------------------------------	---------

SECTION XLIX.

Physiological Comparison of Human Races—Table exhibiting the general Mortality in different Countries in Europe—Instances of Longevity in Negroes—Of the Progress of Physical Development and the Periodical Changes of the Constitution; Natural and Vital Functions of different Races	477-486
------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	---------

SECTION L.

Comparison of Human Races with respect to Mental Endowments	486-493
-------------------------------------------------------------------	---------

SECTION LI.

Psychological View of the Native Races of America	494-513
---------------------------------------------------------	---------

SECTION LII.

Psychological History of the African Nations—I. Of the Hottentot and Bushman Race—Of the Introduction of Christianity among the Hottentots	513-524
--------------------------------------------------------------------------------------------------------------------------------------------------	---------

SECTION LIII.

Psychological Traits of the Negro Nations in Western Africa—Religious Practices of these Nations—Obsequies—Public Celebrations—Pilgrimages—Of their Priests, their Offices, and Power—Ingenious Figments by which these Pretensions are Maintained—Auguries or Omens by Birds—Holy Water—Immortality of the Soul—State of Retribution—Metempsychosis—Of the Conversion of the Negroes to Christianity—Conclusion	524-546
------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	---------

NATURAL HISTORY OF MAN.

SECTION I.

INTRODUCTORY OBSERVATIONS.

THE organised world presents no contrasts and resemblances more remarkable than those which we discover on comparing mankind with the inferior tribes. That creatures should exist so nearly approaching to each other in all the particulars of their physical structure, and yet differing so immeasurably in their endowments and capabilities, would be a fact hard to believe, if it were not manifest to our observation. The differences are every where striking: the resemblances are less obvious in the fulness of their extent, and they are never contemplated without wonder by those who, in the study of anatomy and physiology, are first made aware how near is man in his physical constitution to the brutes. In all the principles of his internal structure, in the composition and functions of his parts, man is but an animal. The lord of the earth, who contemplates the eternal order of the universe, and aspires to communion with its invisible Maker, is a being composed of the same materials, and framed on the same principles, as the creatures which he has tamed to be the servile instruments of his will, or slays for his daily food. The points of resemblance are innumerable; they extend to the most recondite arrangements of that mechanism

which maintains instrumentally the physical life of the body, which brings forward its early developement and admits, after a given period, its decay, and by means of which is prepared a succession of similar beings destined to perpetuate the race. If it be inquired in what the still more remarkable difference consists, it is by no means easy to reply. By some it will be said that man, while similar in the organisation of his body to the lower tribes, is distinguished from them by the possession of an immaterial soul, a principle capable of conscious feeling, of intellect and thought. To many persons it will appear paradoxical to ascribe the endowment of a soul to the inferior tribes in the creation; yet it is difficult to discover a valid argument that limits the possession of an immaterial principle to man. The phenomena of feeling, of desire and aversion, of love and hatred, of fear and revenge, and the perception of external relations manifested in the life of brutes, imply, not only through the analogy which they display to the human faculties, but likewise from all that we can learn or conjecture of their particular nature, the superadded existence of a principle distinct from the mere mechanism of material bodies. That such a principle must exist in all beings capable of sensation, or of any thing analogous to human passions and feelings, will hardly be denied by those who perceive the force of arguments which metaphysically demonstrate the immaterial nature of the mind. There may be no rational grounds for the ancient dogma that the souls of the lower animals were imperishable like the soul of man: this is, however, a problem which we are not called upon to discuss; and we may venture to conjecture that there may be immaterial essences of divers kinds, and endowed with various attributes and capabilities. But the real nature of these unseen principles eludes our research: they are only known to us by their external manifestations. These manifesta-

tions are the various powers and capabilities, or rather the habitudes of action, which characterise the different orders of beings, diversified according to their several destinations. Among the most remarkable of these phenomena are the results of that impulse peculiar to man, which urges him to attempt and to persevere through long successive ages in the effort to obtain a conquest over the physical agencies of the elements, and to render subservient to his uses and wants the properties of surrounding bodies. While the lower tribes live every where resistless slaves to the agencies of material nature, the mere sport of their destiny, or of the lot which external conditions impose upon them, without making an effort to modify the circumstances which limit their capability of existence, man, on the contrary, gains victories over the elements, and turns the most powerful and even the most formidable of their agencies to the promotion of his own pleasure and advantage. Hence it comes to pass that man is a cosmopolite; that while, among the wild inhabitants of the forest, each tribe can exist only on a comparatively small tract of the earth's surface, man, together with those creatures which he has chosen for his immemorial companions, and has led with him in all his wanderings, is capable of living under every clime, from the shores of the Icy Sea, where the frozen soil never softens under his feet, to the burning sands of equatorial plains, where even reptiles perish from heat and drought. But here an inquiry is suggested which opens to our view a wide and interesting field of investigation. It is, whether man has not received from his Maker, besides his mental sagacity and effective contrivance, yet another principle of accommodation, by which he becomes fitted to possess and occupy the whole earth. He modifies the agencies of the elements upon himself; but do not these agencies also modify him? Have they not rendered him in his very

organisation different in different regions, and under various modes of existence imposed by physical and moral conditions? How different a being is the Esquimaux, who, in his burrow amid northern ices, gorges himself with the blubber of whales, from the lean and hungry Numidian, who pursues the lion under a vertical sun! And how different, whether compared with the skin-clad and oily fisher of the icebergs, or with the naked hunter of the Sahára, are the luxurious inmates of Eastern harems, or the energetic and intellectual inhabitants of the cities of Europe! That so great differences in external conditions, by the double influence of their physical and moral agency, should have effected during a long series of ages remarkable changes in the tribes of human beings subjected to their operation,—changes which have rendered these several tribes fitted in a peculiar manner for their respective abodes,—is by no means an improbable conjecture; and it becomes something more than a conjecture, when we extend our view to the diversified breeds of those animals which men have domesticated, and have transferred with themselves from one climate to another. Considered in this point of view, it acquires, perhaps, the character of a legitimate theory, supported by adequate evidence and by an extensive series of analogous facts. But we must not omit to observe that to this opinion there is an alternative, and one which many persons prefer to maintain, namely, that the collective body of mankind is made up of different races, which have differed from each other in their physical and moral nature from the beginning of their existence. To determine which of these two opinions is the best entitled to assent, or at least to set before my readers a clear and distinct notion of the evidence that can be brought to bear upon the question, will be my principal object in the following work.

I cannot enter upon the inquiry above stated, and pro-

ceed to discuss it as a mere question of natural history, without briefly advertng, in the first place, to some considerations with which it is connected, and particularly without offering a few remarks on the relation which it bears to the history of mankind contained in the Sacred Scriptures.

SECTION II.

BEARINGS OF THE QUESTION.

THE Sacred Scriptures, whose testimony is received by all men of unclouded minds with implicit and reverential assent, declare that it pleased the Almighty Creator to make of one blood all the nations of the earth, and that all mankind are the offspring of common parents. But there are writers in the present day who maintain that this assertion does not comprehend the uncivilised inhabitants of remote regions ; and that Negroes, Hottentots, Esquimaux, and Australians, are not, in fact, men in the full sense of that term, or beings endowed with like mental faculties as ourselves. Some of these writers contend that the races above mentioned, and other rude and barbarous tribes, are inferior in their original endowments to the human family which supplied Europe and Asia with inhabitants—that they are organically different, and can never be raised to an equality, in moral and intellectual powers, with the offspring of that race which displays in the highest degree all the attributes of humanity. They maintain that the ultimate lot of the ruder tribes is a state of perpetual servitude ; and that, if in some instances they should continue to repel the attempts of the civilised nations to subdue them, they will at length be rooted out

and exterminated in every country on the shores of which Europeans shall have set their feet. These *μιξόθνηα*, half-men, half-brutes, do not belong to what M. Bory de Saint-Vincent terms the "Race Adamique." They were made to be the domestic slaves of the lordly caste, under whose protection they are susceptible of some small improvement, comparable to that which is attained by our horses and dogs. Nothing, in the opinion of persons who maintain this doctrine, can exceed the folly manifested by the people and parliament of England when, under a mistaken impulse of what was termed philanthropy, or an erroneous notion of rights which have no existence, they committed the absurd act of emancipating from the precise condition which was most appropriate to their nature a tribe of creatures incapable of governing themselves and of combining for objects of mutual interest in a civilised community. If these opinions are not every day expressed in this country, it is because the avowal of them is restrained by a degree of odium that would be excited by it. In some other countries they are not at all disguised. Nor is it easy to prove any of the conclusions unreasonable, if only the principal fact be what it is assumed to be. If the Negro and the Australian are not our fellow-creatures and of one family with ourselves, but beings of an inferior order, and if duties towards them were not contemplated, as we may in that case presume them not to have been, in any of the positive commands on which the morality of the Christian world is founded, our relations to these tribes will appear to be not very different from those which might be imagined to subsist between us and a race of oranges. In the story of a pongo slaughtered by some voyagers in the Indian Archipelago, an account of the cries and gestures of the animal in its mortal agony, so like the expressions of human sufferings, was read not without pity, and many persons censured the warr^{or}

commission of an outrage for which there appeared no adequate motive. But the capturing of such creatures with the view of making them useful slaves, even if some of them were occasionally destroyed in the attempt, would be scarcely blamed. We thus come near to an apology for the practice of kidnapping, at which our forefathers connived, though it did not occur to them to defend it on so reasonable a ground. The kind-hearted Abbé Grégoire tells us with indignation, that on the arrival of blood-hounds from Cuba in the island of Saint Domingo—"On leur livra, par manière d'essai, le premier Nègre qui se trouva sous la main." He adds, "La promptitude avec laquelle ils dévorèrent cette curée réjouit des tigres blancs à figure humaine."* Those who hold that the Negro is of a distinct species from our own, and of a different and inferior grade in the scale of organised beings, smile at the good abbé's simplicity, and observe that it cannot be much more criminal to destroy such creatures when they annoy us than to extirpate wolves or bears; nor do they strongly reprobate the conduct of some white people in our Australian colony, who are said to have shot occasionally the poor miserable savages of that country as food for their dogs.

I shall not pretend that in my own mind I regard the question now to be discussed as one of which the decision is a matter of indifference either to religion or humanity. But the strict rule of scientific scrutiny exacts, according to modern philosophers, in matters of inductive reasoning an exclusive homage. It requires that we should close our eyes against all presumptive and extrinsic evidence, and abstract our minds from all considerations not derived from the matters of fact which bear immediately on the question. The maxim we have to follow in such con-

troversies is “*fiat justitia, ruat cœlum.*” In fact, what is actually true, it is always most desirable to know, whatever consequences may arise from its admission.

SECTION III.

OF GENERA, SPECIES, AND VARIETIES.

THE ancients applied the term *genus*, or γένος, to any collective number of organised beings which are akin to each other, or the offspring of the same ancestors. The idea of genus was then simple and definite, and just what we attach to the terms kind or kindred. By degrees the meaning of genus was extended, and it was made to comprehend all such creatures as by reason of some real or fancied resemblance in their form or nature were conjectured to have belonged to one original stock. Such groupes were the dog-kind, the cat-kind, the ox-kind. When it was discovered, in the progress of scientific investigation, that these classes were too comprehensive, and included tribes so remote from each other that they could not with probability be regarded as the progeny of the same original tribes, the term εἶδος, or species, was adopted, and made to express nearly what that of genus had originally denoted. Species was then synonymous with stock or race. But modern naturalists have, as we shall perceive, modified the meaning of species nearly as their less scientific predecessors extended that of genus. They have attempted to found an opinion chiefly on general resemblance, what organised creatures may or may not belong to the same tribe or kindred; and where this seemed admissible, they have termed the aggregate a species. “We unite,” says M. De Candolle, “under the designation of a *species* all those individuals who mutually bear to each

other so close a resemblance as to allow of our supposing that they may have proceeded originally from a single being or a single pair." "This fundamental idea is evidently built upon hypothesis."* "The degree of resemblance," he continues, "which authorises our bringing together individuals under this designation varies very much in different families; and it happens, not unfrequently, that two individuals belonging originally to the same species differ more among themselves in appearance than do others of different species. Thus the spaniel and the danish dog are, as to their exterior, more different from each other than the dog and the wolf, and the varieties of our fruit-trees offer greater apparent differences than many distinct species of plants."

Buffon had long ago defined species in similar terms, as "a constant succession of individuals similar to and capable of reproducing each other." He here combines two circumstances, viz. those of possible *reproduction* and of mutual *resemblance*. He had, however, previously observed that the point of *resemblance* is only an accessory idea; the single circumstance of propagation or of production from the same stock, or in other words that of supposed *kindred*, or *consanguinity*, is, in fact, the essential characteristic of species, as it originally was of genus apart from all conjectural extension of the primary meaning of that term. Cuvier adopted nearly the same definition as Buffon. He refers to mutual resemblance between individuals as a criterion of species; but species itself is fundamentally, according to both these writers, "la succession des individus qui se reproduisent et se perpétuent."†

It has been acutely observed by a writer who has of late directed his attention to inquiries connected with this

* M. De Candolle, "Physiologie Végétale," tom. ii. p. 689.

† Buffon, "Hist. Nat." Cuvier, "Règne Animal."

subject,* that the celebrated naturalists above cited have comprehended too much in the definition of species, and, besides laying down what the term species really means, have involved an hypothetical criterion of specific identity and diversity, or of the method of ascertaining the extent and limits of these departments in organised nature.

This remark is undoubtedly well founded, not in regard only to the writers whose names have been cited, but to almost all naturalists. The adoption of a term partly of hypothetical meaning has obviously been the fruitful source of many long and intricate discussions. As the word species, apart from all hypothesis, means only what we express by kind, kindred, τὸ συγγενές, we might avoid a great deal of unnecessary trouble by declining the use of so disputed a term; but as we cannot banish from our vocabulary an expression so well established, we must be content to use it in its proper and restricted meaning as above pointed out.

Species, then, are simply tribes of plants or of animals which are certainly known, or may be inferred on satisfactory grounds, to have descended from the same stocks, or from parentages precisely similar, and in no way distinguished from each other. The meaning of the term species ought always, for the reasons now explained, to have been restricted to this precise import; and when the expression is used in the following pages, it is so to be understood.

The principal object of the following work may then be described as an attempt to point out the most important diversities by which mankind, or the genus of man, is distinguished and separated into different races, and to determine whether these races constitute separate species or are merely varieties of one species.

Of Varieties, and Permanent Varieties.

Before we enter into the matter of this inquiry, it is necessary to have a clear notion of all the terms that may be used. The meaning attached to the expression permanent varieties approaches very near to that of species, and it is requisite to be careful in distinguishing the two things. Permanent varieties, it being allowed that such tribes exist, are races now displaying characteristic peculiarities which are constantly and permanently transmitted. They differ from species in this circumstance, that the peculiarities in question are not coeval with the tribe, but sprang up in it since the commencement of its existence, and constitute a deviation from its original character.

Some naturalists suppose that many of the tribes now considered as distinct species, both in the animal and vegetable kingdoms, are in reality only permanent varieties; and there seems to be little room for doubt that this opinion is in some instances well founded.

SECTION IV.

OF THE DETERMINATION OF SPECIES—PHENOMENA OF
HYBRIDITY.

WHEN any given tribes of plants or of animals are so distinguished from each other as to render it doubtful whether they belong to one species or not, several ways have been proposed for the solution of this inquiry. The most obvious and direct one is to shew that the same difference commonly, and within ordinary experience, has arisen in the same stock to which both the tribes are referred. If that can be done, the question is at once

answered. But when the tribes about which the inquiry is made are either permanent varieties or separate species, there is greater difficulty in arriving at a determination.

In such instances there is one way of coming to a conclusion, which many naturalists prefer to adopt, and it is altogether satisfactory, if we can rely on the universality of an observation on which it is founded. I allude to the facts connected with what is termed hybridity.

Besides this criterion, there is another method of resolving the problem, but one which involves a long and often laborious research into the history of species. I shall have much to say on this subject after briefly surveying the phenomena of hybridity.

Nothing is more evident than the fact that all the tribes both of the animal and vegetable worlds are generally reproduced and perpetuated without becoming blended and mixed together. The law of nature decrees that creatures of every kind shall increase and multiply by propagating their own kind, and not any other. If we search the whole world, we shall probably not find one instance of an intermediate tribe produced between any two distinct species, ascertained to be such. If such a thing were discovered it would be a surprising anomaly. The existence of such a law as this in the economy of nature is almost self-evident, or at least becomes evident from the most superficial and general survey of the phenomena of the living world: for if, as some have argued, there were no such principle in operation, how could the order, and at the same time the variety, of the animal and vegetable creation be preserved? If the different races of beings were intermixed in the ordinary course of things, and hybrid races were reproduced and continued without impediment, the organised world would soon present a scene of universal confusion; its various tribes would become every where blended together, and we should at length scarcely dis-

cover any genuine and uncorrupted races. It may, indeed, be said that this confusion of all the living tribes would long ago have taken place. But how opposite from such a state of things is the real order of nature! The same uniform and regular reproduction of species still holds throughout the world; nor are the limits of each distinct species less accurately defined than they probably were some thousands of years ago. It is plain that the conservation of distinct tribes has been secured, and that universally and throughout all the different departments of the organic creation.

Strong as is the probable truth of this view of the economy of nature, it was long before naturalists were brought to admit the facts to be as they thus present themselves; and many vacillations of opinion may be traced among vegetable and animal physiologists on the subject. Among botanists, the most erroneous notions have prevailed. Linnæus, whose insight into the system of nature seemed in many respects so penetrating, adopted a very singular opinion on the extent of hybrid productions among plants. He supposed them to take place between plants of different natural families. He looked, for example, on the *veronica spuria* as the intermediate offspring of the *veronica maritima* and the *verbena officinalis*; he supposed the *saponaria hybrida* to be produced from the *s. officinalis*, fecundated by a *gentiana*; the *actea* with white fruit to be produced by the *actea* with black fruit, fecundated by the *rhus toxicodendron*. Linnæus was ready to admit facts of this kind on mere conjecture; and when he met with a plant which resembled two others that happened to grow near to it, put it down without further evidence as their hybrid offspring. These opinions have been since regarded as wholly erroneous. Attempts to produce by art such productions between plants of different families have, as M. De Candolle

observes, uniformly failed, and they very rarely succeed between genera of the same family. Between species of the same genera, hybrids are, as it is well known, frequently produced in gardens. In the state of nature they are comparatively rare. M. De Candolle, after a critical examination of the examples which have been adduced, has drawn the following conclusion:—"Que, quoique l'attention des naturalistes soit éveillée depuis plus d'un siècle sur les hybrides, et que leur tendance ait paru être plutôt de les exagérer que de les réduire, on ne peut citer encore qu'une quarantaine d'exemples prouvés d'hybridité naturelle, et tous entre espèces de même genre, et même presque tous entre espèces de la même section du genre. Nous pouvons par ce fait apprécier l'hypothèse trop hardie de Linné, qui présumait que le nombre des espèces était allé en augmentant d'une manière très marquée depuis l'origine des êtres organisés, qui avait même soupçonné que le croisement des familles avait créé les genres, et que celui des genres avait créé les espèces."*

But although hybrid plants are produced, there are no hybrid races. This is a fact now universally admitted among botanists. It seems that nature has prevented the perpetuation of such productions by a variety of organic defects. M. De Candolle conjectures that the pollen of hybrid anthers is wholly or partially deficient in granules, and that on this difference depends the absolute sterility of some, and the comparative, though still defective, fecundity of other, hybrid plants. That some cause of this description must influence the results of experiments would appear evident from the observation of M. Gaertner, who found that the number of grains fertilised in each fruit is much less in the attempts to produce hybrids than in the natural process. It has been conjectured, also, by M. De

* De Candolle, "Physiologie Végétale."

Candolle, that abortion of the germs, or some monstrosity in the organs of fructification, is among the causes which impede the reproduction of hybrid flowers. It appears, however, that in some instances these hybrid plants can be made to reproduce, either by blending them with the primitive kinds or with other hybrids. But this rare fertility has never been known to become permanent: according to Professor Lindley, it has never exceeded the third generation. The result of all the observations which have been made upon this subject is, as M. De Candolle has remarked, that all such intermediate breeds tend incessantly to extinction, by the difficulties which are opposed to their reproduction. This explains the rarity of their appearance, and reconciles the permanence which is observed among the distinct species of nature, with the real existence, often however exaggerated, of hybrid or temporary productions, which are thus reduced into the class of monstrous and irregular phenomena in the vegetable world.*

* Mr. Knight, who has made more extensive observations on this subject than most other persons, holds most strongly the doctrine of the sterility of hybrid plants. He says, that amongst different tribes referred to the genus *Prunus*, the *Domestica*, the *Inscitita*, and *Spinosa* are likely to produce perfect offspring. He has still less doubt respecting the *Armeniaca* and *Sibirica*. The former is found in a wild state in the Oases of Africa, where it bears a rich and sweet fruit of a yellow colour: the fruit of the *Sibirica* is black, acid, and of small size. Nevertheless, he adds, "if these *apparently distinct* species will breed together, and I confidently expect they will, without giving existence to mule plants, I shall not hesitate to pronounce them of the same species, as I have done relatively to the scarlet, the pine, and the Chili strawberries." On similar grounds he infers the specific identity of the peach and the sweet almond. If the hybrid plant is productive, one of two things will be proved; either the specific identity of the two original plants, or the transmutability of the species. But if the peach were an originally distinct species, where could it have been concealed from the Creation to the reign of Claudius Cæsar? "The apple or crab of England and of Siberia,

The history of hybrids in the vegetable creation has lately been made the subject of two comprehensive works by Gaertner and Wiegmann; and a comparative survey of the conclusions obtained by these writers and of all that has been established in relation to the same subject is to be found in the "Neues System der Pflanzenphysiologie" of Meyen. The following brief statement of these results is from the pen of Professor Wagner:—

"1. That hybrid plants in a natural state are very seldom produced, and that the greater number of the reputed instances rest on no sufficient evidence. 2. That hybrid plants are very seldom fruitful among themselves, but that such hybrids as the *verbascum hybridum* and the *digitalis purpurascens* from the *d. purpurea* and *lutea*, according to the corresponding observations of Koelreuter and Wiegmann, and all others which hold exactly an intermediate place between the parent plants, are absolutely barren; while those which, owing to the proportion of pollen,* partake more of either kind, and those which spring from the fertilisation of such hybrids among themselves, are occasionally propagated. 3. That plants produced from different varieties of the same species are altogether fertile, and that no impediment exists to their

however dissimilar in habits and character, appear," says Mr. Knight, "to constitute a single species only, in which much variation has been effected by the influence of climate on successive generations." The same writer states his opinion as follows in general terms:—"I have never yet seen a hybrid plant capable of affording offspring, which has been proved, with any thing like satisfactory evidence, to have sprung from two originally distinct species; and I must therefore continue to believe that no species capable of propagating offspring, either of plants or animals, now exists which did not come as such immediately from the hands of the Creator,"—in other words, that no hybrid is prolific.—*Observations on Hybrids*, by T. A. Knight, Esq., p. 253 of his collected Works.

* Mr. T. A. Knight, however, was of opinion that the proportion of pollen is a matter of indifference.

propagation, while hybrids either revert to the original character, generally of the maternal parent, or become gradually less capable of reproduction, and, within a few generations, entirely extinct."

A similar law prevails in the animal creation, and its effects are, on a great scale, equally constant and uniform. Mules and other hybrid animals are produced among tribes in a state of domestication; but, except in some very rare instances occurring in particular tribes of birds, they are unknown in the wild and natural state. Even when individual hybrids are produced, it is found impossible to perpetuate from them a new breed. It is only by returning towards one of the parent tribes that the offspring of these animals is capable of being continued in successive generations.

It has been shewn satisfactorily by Professor Wagner that nature has established the sterility of hybrid animals by a really organic impediment. But for the full elucidation of this subject I must refer my readers to his work on physiology.*

Recapitulation and Application of the Result.

It seems to be the well-established result of inquiries into the various tribes of organised beings, that the perpetuation of hybrids, whether of plants or animals, so as to produce new and intermediate tribes, is impossible.

Now, unless all these observations are erroneous, or capable of some explanation that has not yet been pointed out, they lead, with the strongest force of analogical reasoning, to the conclusion that a number of different tribes, such as the various races of men, must either be incapable

* A succinct statement of the facts connected with the whole of this subject has been given by Professor Wagner in a supplemental note to his German translation of my "Researches into the Physical History of Mankind."

of intermixing their stock, and thus always fated to remain separate from each other, or, if the contrary should be the fact, that all the races to whom the remark applies are proved by it to belong to the same species.

SECTION V.

OF MIXED RACES OF MEN — HISTORY OF SEVERAL MIXED HUMAN RACES.

I BELIEVE it may be asserted without the least chance of contradiction, that mankind, of all races and varieties, are equally capable of propagating their offspring by inter-marriages, and that such connexions are equally prolific whether contracted between individuals of the same or of the most dissimilar varieties. If there is any difference, it is probably in favour of the latter.

If we inquire into the facts which relate to the intermixture of Negroes and Europeans, it will be impossible to doubt the tendency of the so-termed Mulattoes to increase. The Men of Colour, or the mixed race between the Creoles and the Negroes, are, in many of the West Indian islands, a rapidly increasing people, and it would be very probable that they will eventually become the permanent masters of those islands, were it not for the great numerical superiority of the genuine Negroes. In many parts of America they are very numerous, as it may be perceived by the following table, extracted from the work of M. Rugendas.

TABLE

Of the comparative Numbers of White Men, Men of Colour, Negroes, and Native Americans in different Parts of America; taken from M. Rugendas' " Voyage dans le Brésil," in folio. Paris, 1835.

	Year.	Whites.	Men of Colour.	Negroes.	Indians.
NORTH AMERICA.					
United States	1820	7,793,008	1,769		400,000
Mexico	1824	1,360,000	2,070,000	8,400	3,430,000
Guatimala	1824	190,000	320,000	10,000	965,400
British Possessions.	1822	1,038,000	unknown	5,000	unknown
SOUTH AMERICA.					
Columbia.....	1824	600,000	720,000	470,000	854,600
Peru.....	1795	136,311	285,841	40,336	608,911
Chili	1778	80,000	unknown	240,000	430,000
La Plata	1824	475,000 including Creoles	305,000	70,000	1,150,000
Brazil		843,000	628,000	1,987,500	300,000
French Guiana ..		1,025	1,982	13,200	10,000
British Guiana....		3,421	3,220	109,349	unknown
Dutch Guiana		8,525 of whom 3000 are Jews.	unknown	72,000	6,200
West Indies		450,000	1,600,000		

In order to establish this general fact of the existence of intermixed tribes descended from different races of men, I shall give a short account of several examples in which it appears that an entirely new and intermediate stock has been produced and multiplied.

The Griquas, or Griqua Hottentots, are well known to be a tribe of mixed origin, descended from the Dutch colonists of South Africa on one side, and from the original Hottentots on the other. They live on the borders of the colonial territory, and are a numerous and

rapidly increasing race. The Griquas now occupy the banks of the Gariep or Orange River, for the space of at least seven hundred miles, where their numbers were estimated some years ago to be at least 5000 souls. They are powerful marauders, and harass by their predatory incursions all the native tribes in their vicinity, and are frequently troublesome to the neighbouring colonists. Great numbers of the same mixed race are in other parts thriving agriculturists; and there is a large community at Griqua Town settled under the government of the Missionaries of the United Brethren, by means of whose instructions they have been converted to Christianity and have adopted the habits of civilised society.*

The tribe of people, termed by the Portuguese in the Brazils, Cafusos, are a very remarkable race, who are known to have sprung originally from a mixture of native Americans with the Negroes imported from Africa. They appear to have been accidentally separated from the other inhabitants of the country. Many families of this singular tribe now live in the solitary plains bounded by the forests of Tarama, where they were visited by the intelligent German travellers, Von Spix and Martius. From these writers we have the preceding account and the following description of the Cafusos.

“Their external appearance is one of the strangest that an European can meet with. They are slender and muscular; in particular, the muscles of the breast and arms are very strong; the feet, on the contrary, in proportion weaker. Their colour is a dark copper, or copper brown. Their features, on the whole, have more of the Ethiopic than of the American race. The countenance is oval, the cheek-bones high, but not so broad as in the Indians; the nose broad and flattened, but neither turned up nor much bent; the mouth broad, with thick but

equal lips, which, as well as the lower jaw, project but little; the black eyes have a more open and freer look than in the Indians, yet are still a little oblique, and if not standing so much inward as in them, are on the other hand not turned outwards as in the Ethiopians. But what gives these Mestizos a peculiarly striking appearance is the

Fig. 1.



Head of a Woman of the Cafuzos.

excessively long hair of the head, which, especially at the end, is half curled, and rises almost perpendicularly from the forehead to the height of a foot or a foot and a half, thus forming a prodigious and very ugly kind of peruke. This strange head of hair, which at first sight seems more artificial than natural, and almost puts one in mind of the

plica Polonica, is not a disease, but merely a consequence of their mixed descent, and the mean between the wool of the Negro and the long stiff hair of the American. This natural peruke is often so high that the wearers must stoop low to go in and out of the usual doors of their huts; the thick hair is besides so entangled that all idea of combing it is out of the question. This conformation of the hair gives the Cafusos a resemblance to the Papuas in New Guinea; and we therefore thought it interesting to give the representation of a woman of that race in her peculiar costume.”*

I shall add a description of one other race of mixed origin and strongly marked characteristics. I allude to the Papuas, spread along the northern coast of New Guinea and the adjacent islands.

The distinct aboriginal races of the Indian Archipelago and the adjoining lands may be enumerated in three divisions:—1. The Malayan or Polynesian race, whose language and physical characters are well known. They may be described as a people of tawny complexion and lank hair. This applies at least to the Malayan branch, spread over the shores of all the islands to the westward of Torres Straits. The Malays are generally supposed to have originated in the Island of Sumatra: the interior of that island is at least inhabited by people more or less allied to them, and the Menangkabau race are the genuine and probably the original Malayan stock. 2. In the interior of many of the islands, and in the mountainous parts of the peninsula of Malaya, it is well known that there are tribes of woolly-haired people. They are termed by the Spaniards in the Philippines, “Negritos del Monte.” They have short crisp or woolly hair, and bear altogether a considerable resemblance to the Negroes of Africa. I shall term them Pelagian-Negroes. 3. The interior of New Guinea,

* * Von Spix und Martius, “Reise durch Brasilien,” Theil. I.

New Britain, and New Ireland, is supposed to be inhabited by a race of people who have been as yet but little known. They are termed Endamènes by the Papuas, and Alfoers, Haraforas, or Alforas, by the older voyagers. According to late writers they have long hair, and resemble the Australians in their physical characters, and probably belong to the same stock with that miserable and degraded race. The

Fig. 2.



Head of a Papua.

Papuas are distinguished from all these. They inhabit the shores of the islands of Waygiou, Sallawatty, Gammen, and Battenta, and all the northern coast of New Guinea, from Point Sabelo to Cape Dory. A singular trait in their appearance, their large bushy masses of half-woolly hair, attracted the attention of our early voyagers, and Dampier

called them "mop-headed Papuas." Forrest, who describes the same people, seen by him frequently in his voyage to New Guinea, says "that the Papua Caffres are as black as the Caffres of Africa." He means the Negroes of the Mozambique coast, whom Europeans learned to term Kafirs from the Mohammedan traders in the Indian Ocean. "They wear," says Forrest, "their frizzling hair so much bushed out round their heads, that its circumference measures about three feet, and when least two feet and a half." These people are clearly distinguished by Forrest from the Haraforas, and they must be equally distinct from the Pelagian Negro race, who have close hair, and are named by Dampier, in his quaint style, "shock, curl-pated New Guinea Negroes." The "mop-headed Papuas" of Dampier were first distinguished and accurately described by MM. Quoy and Gaimard, who accompanied the excellent M. De Freycinet in the expedition of the *Uranie* and *Physicienne*; and more recently by M. Lesson, who visited the same countries in the *Astrolabe*, and who has confirmed the opinion first advanced by Quoy and Gaimard—that the Papuas are a mixed race. These writers, says Lesson, are the first "*qui ont démontré que les habitants du littoral constituoient une espèce hybride, provenant sans aucun doute des Papouas-Nègres, et des Malais, qui se sont établis sur ces terres, et qui y forment à-peu-près la masse de la population. Ces Nègre-Malais ont emprunté à ces deux races les habitudes que les distinguent. Ces insulaires forment donc une sorte de peuple métis, placés naturellement sur les frontières des îles Malaises et des terres des Papouas, et sur le littoral d'un petit nombre d'îles agglomérées sous l'équateur, et au milieu desquelles s'introduisent sans interruption des Malais de Tidor et de Ternate, et des Papouas de la Nouvelle Guinée (he means the Pelagian Negroes), et même, quelques Alfours des montagnes de l'intérieur.*" "La



masse de ces Papouas hybrides présente des hommes d'une constitution grêle et peu vigoureuse." MM. Quoy and Gaimard observe that there exists in these countries a race of people very similar to the natives of Africa, the tribes of which are interspersed among those of the Malayan race in the archipelagos of Sunda, of Borneo, and of the Moluccas. The source of this race appears to be somewhere on the great island of New Guinea; but we must take care not to confound this race of people with that which inhabits Waygiou and the neighbouring islands, for, though these islanders resemble nearly the Negroes in the colour of their skin, they present characters which clearly distinguish them from these last. They call themselves Papuas. They have neither the hair and features of the Malays, nor those of the Negroes, but hold a middle place between both. "Leur peau est brun foncé; leurs cheveux sont noirs, tant soit peu lanugineux, très-touffus; ils frisent naturellement, ce qui donne à la tête un volume énorme, sur-tout lorsque, négligeant de les relever et de les fixer en arrière, ils les laissent tomber sur le devant. Ils n'ont que peu de barbe, même les vieillards; elle est de couleur noire, ainsi que les sourcils et les yeux. Quoiqu'ils aient le nez un peu épaté, les lèvres épaisses, et les pommettes larges, leur physiognomie n'est point désagréable et leur rire n'est pas grossier." The shape of the skull in this Papuan race approaches most nearly to that of the Malays, although it has some differences. Their language has never been acquired by any European. The words known appear to have no affinity with those in the vocabularies of the language spoken by the Negroes of New Guinea, as collected by the President de Brosses. (*See Plate 1, coloured.*)

It is not improbable that these tribes of the sea-coast may have come to the shore of New Guinea and the adjoining islands from some distant part of the Indian

Archipelago; but, whatever was the quarter whence they spread, they appear to afford an example of a mixed breed of men who retain certain characters derived from their double ancestry. These traits have, however, been transmitted as permanent characteristics through many generations, since in the time of Dampier they seem to have been fully developed.

Conclusion.

It appears to be unquestionable that intermediate races of men exist and are propagated, and that no impediment whatever exists to the perpetuation of mankind when the most dissimilar varieties are blended together. We hence derive a conclusive proof, unless there be in the instance of human races an exception to the universally prevalent law of organised nature, that all the tribes of men are of one family.

Perhaps the solution of the problem which we have undertaken to discuss might be left on this issue, or considered as obtained by this argument. But further light may be thrown on the subject by a careful analysis of the facts which can be collected relative to the nature and origination of varieties; and it may be satisfactory to my readers to survey this field of inquiry.

SECTION VI.

GENERAL SURVEY OF THE PHENOMENA OF VARIATION IN TRIBES OF ANIMALS AND OF PLANTS.

IF we could obtain a complete and satisfactory account of all the phenomena connected with the variation of breeds or races in the different tribes of organised beings, of the utmost extent to which it reaches, of its precise nature, and

of the circumstances under which it takes its rise, we should experience little or no difficulty in determining the question whether the diversities which exist between different races of men are specific characters, or only examples of similar deviation. We have no hope of obtaining immediately the former of these objects to the fullest extent, but we must endeavour to approach it as nearly as possible. In proceeding in this attempt, we are first led to advert to the general fact that in the domesticated races of animals, and the cultivated tribes of plants, the phenomena of variation have been most remarkably displayed.

If we could compare our breeds of domesticated animals with the wild stocks from which they originally sprang, there would be little difficulty in ascertaining the limits to which variation in the breed can extend; but, unfortunately, opportunities for making this comparison are difficult to obtain, and in some instances altogether beyond our reach. The original stocks of our domesticated animals are rarely to be recognised in their primitive state among the wild animals of the earth. We know not what has become of them, unless it be supposed that they have been wholly subdued by man. There are, indeed, wild oxen, sheep, goats, horses; but the most of these are tribes which appear to have returned in some degree to their original state, after having been more or less completely domesticated. We are ignorant of the time and circumstances under which most of these races became wild, and of the particular breeds from which they descended. There is, however, one great field of observation in the tribes of animals which are known to have been transported from Europe to America since the discovery of the western continent by the Spaniards in the fifteenth century. Many of these races have multiplied exceedingly on a soil and under a climate congenial to their nature. Several of them have run wild in the vast forests of

America, and have lost all the most obvious appearances of domestication. The wild tribes are found to differ physically from the domesticated breeds from which they are known to have issued, and there is good reason to regard this change as a restoration in part of the primitive characteristics of the wild stocks from which the tamed animals originally descended.* The comparison of these wild races with our domesticated breeds affords at least some curious and interesting observations. The animals which were transported by the Spaniards to America are the hog, the horse, the ass, the sheep, the goat, the cow, the dog, the cat, and gallinaceous fowls. On each of these we shall collect some observations relative to the changes which it has undergone in becoming restored to the wild state.

Hogs, as we learn from M. Roulin, were introduced into St. Domingo at the first discovery of that island by Columbus, in November 1493, and successively to all the places where the Spaniards formed settlements. The first which appeared on the high plains, or table-land, of Bogota, came by a very indirect route: they were not carried up the river Madeleine by Quesada, but were actually brought from Peru by the soldiers of Benalcazar, one of Pizarro's adventurous followers, who, while wandering a whole year

* Of these naturalised tribes in America, as well as of the indigenous races, some brief accounts were given long since by Don Felix de Azara, in his well-known work on Paraguay; but it is to a recent work of M. Roulin, published in the "*Mémoires de l'Institut*," among the "*Contributions des Savans Etrangers*," that we are indebted for more exact and valuable information.

M. Roulin spent six years in Columbia, during which time he was partly occupied in collecting the information communicated in his memoir. His remarks are professedly confined to New Grenada and Venezuela, countries traversed by the Cordillera and the Andes, and containing within them great diversities of climate. For all our information respecting the wild tribes in Paraguay we are indebted to Azara.

in search of the fabulous El Dorado, took with them male and female pigs to stock their future colony. These animals multiplied so rapidly that, in the space of half a century, they were spread from the twenty-fifth degree of north latitude to the fortieth degree south. In St. Domingo, herds of swine so overran the country that, on the introduction of the sugar-cane, it was found necessary to destroy them in great numbers. In less than thirty years after the discovery of America, we learn from Oviedo that herds of wild swine infested the woods of Cuba, Porto-Rico, and Jamaica. That writer supposed them not to exist on the continent, owing to the wild beasts which destroyed them; but M. Roulin has seen wild hogs in the great plains of the Llanos, spread far to the eastward of the Cordillera, particularly on the left bank of the river Meta, a country where couguars and jaguars are very numerous.

These animals, wandering at large in the vast forests of the New World, and feeding on wild fruits, have resumed the manner of existence which belonged to the original stock: their appearance nearly resembles that of the wild boar. Their ears have become erect; their heads are larger, and the foreheads vaulted at the upper part; their colour has lost the variety found in the domestic breeds; the wild hogs of the American forests are uniformly black. The hog which inhabits the high mountains of Paramos bears a striking resemblance to the wild boar of France. His skin is covered with thick fur, often somewhat crisp, beneath which is found in some individuals a species of wool. From excessive cold and defect of nourishment the hog of that region is of small and stunted figure. In some warm parts of America the swine are not uniformly black, as above described, but red, like the young pecari. At Melgara and other places there are some which are not entirely black, but have a white band

under the belly reaching up to the back : they are termed *cinchados*.

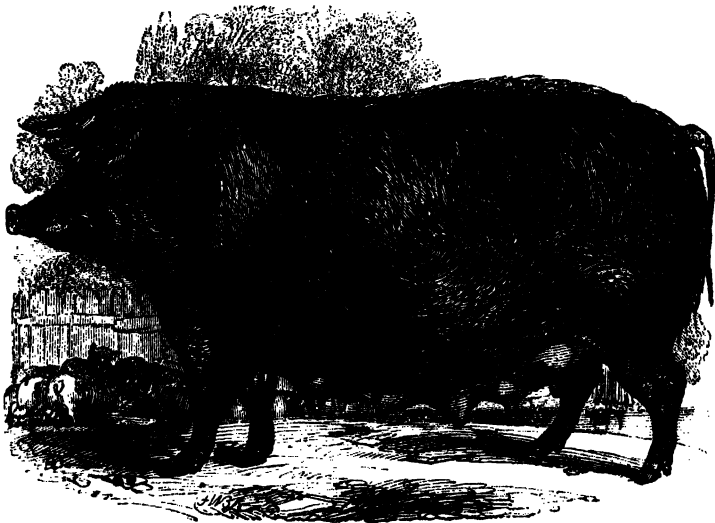
Fig. 3.



Wild Boar.

The restoration of the original character of the wild boar in a race descended from domesticated swine removes all rea-

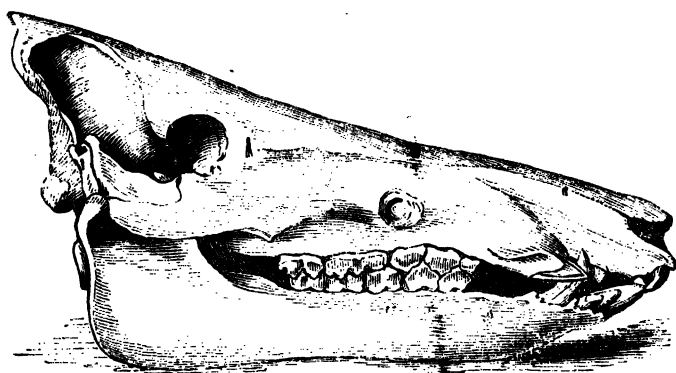
Fig. 4.



Hampshire Sow.

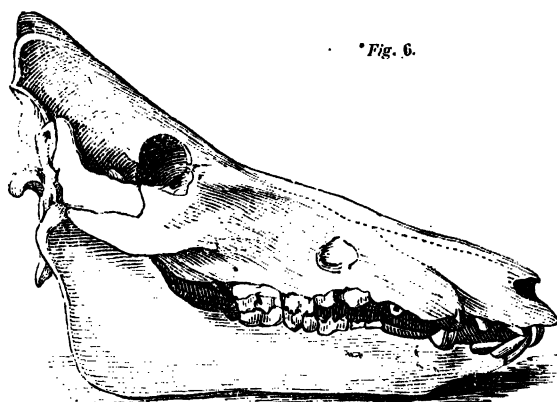
son for doubt, if any had really existed, as to the identity of the stock ; and we may safely proceed to compare the physical characters of these races as varieties which have arisen in one species (*see figs. 3 and 4*). The restoration of one uniform black colour, and the change of thin, sparse hair and bristles for a thick fur with a covering of wool, are facts that must be noticed in the observations of M. Roulin. The difference in the shape of the head between the wild and domestic hog of America is very remarkable. Blumenbach long ago pointed out the great difference between the cranium of our swine and that of the primitive wild boar. He remarked that this difference is quite equal to that which has been observed between the skull of the Negro and the European. "Those persons," he says, "who have no opportunity of verifying the fact, have only need to cast their eyes on the figure which Daubenton has given of both the former (*see figs. 5 and 6*). I shall pass over," he adds, "the lesser varieties of breed which may be found among swine, as among men, and only mention that I have been assured by M. Solzer that the peculiarity of having the bone of the leg remarkably long, which in the human kind is observed among the Hindoos, has been remarked with regard to swine in Normandy. They stand very long on their hind legs; their back, therefore, is highest at the rump, forming a kind of inclined plane; and the head proceeds in the same direction, so that the snout is not far from the ground."

"Swine," continues Blumenbach, "in some countries have degenerated into races which, in singularity, far exceed every thing that has been found strange in bodily variety among the human race. Swine with solid hoofs were known to the ancients, and large breeds of them are found in Hungary and Sweden. In like manner the European swine, first carried by the Spaniards in 1509 to the island of Cubagua, at that time celebrated for its pearl-



Skull of a Wild Boar.

Fig. 6.



Skull of a Domestic Hog

fishery, degenerated into a monstrous race, with toes which were half a span in length."

There are breeds of solid-hoofed swine in some parts of England. The hoof of the swine is also found divided into five clefts.

Buffon had before remarked the varieties of the hog tribe. "In Guinea," he observes, "this species has acquired very long ears, couched upon the back; in China, a large pendant belly, and very short legs; at Cape Verde and other places, very large tusks, crooked like the horns of oxen; in domestication, half-pendant and white ears."

Horned cattle were introduced into St. Domingo in the second voyage of Columbus. In twenty-seven years there were, according to Oviedo, herds of 8000 head: in 1530, they were slaughtered merely for their hides, of which, if we may believe Acosta, the annual exportation amounted, in 1587, to more than 35,000. In the same year upwards of 60,000 hides were exported from New Spain.

It was long ago observed by Don Felix de Azara that the wild oxen of South America differ in colour from the domestic breeds in the same country. The herds of tame cattle, he says, display great varieties of hue, but the colour of the wild oxen is constant and invariable; the upper parts are of a brown-red, and the rest of the body black: he adds, that he hence suspects the primitive colour of the species to have been what the Spaniards term "*osco*." He notices an instance of the origination of a particular breed in this country without horns. "En 1770 il naquit un taureau *mochó*, ou sans cornes, dont la race s'est très multipliée."* When the bull has no horns, the calves are also destitute of them.

In some of the hot provinces of South America, M. Roulin informs us that a variety of ox has been noted for an extremely rare and fine fur. These oxen are termed "pelones." The variety is reproduced or descends in the stock, but is not cultivated, because the pelones are too delicate in constitution to bear the cold of the Cordillera, to which the cattle are driven for the provision of the towns there situated. The pelones evidently constitute a variety adapted to a particular climate. Oxen of other breeds often perish when driven into the same provinces, and are with difficulty assimilated to the climate, or *acclimatised*. In the same hot countries a variety is some-

* "Voyages dans l'Amérique Méridionale," par Don F. de Azara, tom. 3. p. 378.

times produced with an entirely naked skin, like that of the dogs without hair found at Calongo, or Cacongo, on the coast of Guinea. These cattle are called Calongos: they are very delicate and weak. This variety never makes its appearance in cold districts.

A very remarkable fact relative to the oxen of South America is recorded by M. Roulin, to which M. Geoffroy St.-Hilaire has particularly adverted in the report made by him on M. Roulin's memoir before the Royal Academy of Sciences.* In Europe, the milking of cows is continued through the whole period, from the time when they begin to bear calves till they cease to breed. This secretion of milk has become a constant function in the animal economy of the tribe; it has been rendered such by the practice continued through a long series of generations, of continuing to draw milk long after the period when it would be wanted for the calf: the teats of the cow are larger than in proportion, and the secretion is perpetual. In Columbia, the practice of milking cows was laid aside, owing to the great extent of farms and other circumstances. "In a few generations," says M. Roulin, "the natural structure of parts, and withal the natural state of the function, has been restored. The secretion of milk in the cows of this country is only an occasional phenomenon, and contemporary with the actual presence of the calf. If the calf dies the milk ceases to flow, and it is only by keeping him with his dam by day that an opportunity of obtaining milk from cows by night can be found." This testimony is important by the proof which it affords that the permanent production of milk in the European breeds of cows is a modified function of the animal economy, produced by an artificial habit continued through several generations.

Two other very important observations made by M.

Roulin in South America were pointed out by M. Geoffroy St.-Hilaire in his report to the Academy of Sciences. They refer to the fact of the hereditary transmission of habits originally impressed with care and art upon the ancestors. Of this fact I shall adduce other examples in the sequel :•at present I only advert to M. Roulin's observations. The horses bred in the grazing farms on the table-land of the Cordillera are carefully taught a peculiar pace, which is a sort of running amble. This is not their natural mode of progression, but they are inured to it very early, and the greatest pains are taken to prevent them from moving in any other gait. In this way the acquired habit becomes a second nature. It happens occasionally that such horses, becoming lame, are no longer fit for use : it is then customary to let them loose, if they happen to be well-grown stallions, into the pasture grounds. It is constantly observed that these horses become the sires of a race to which the ambling pace is natural, and requires no teaching. The fact is so well known that such colts have received a particular name : they are termed "*aguilillas*." The second fact is the developement of a new instinct, which, as M. Roulin declares, seems to become hereditary in the breed of dogs found among the borderers on the river Madeleine, which are employed in hunting the pecari. I shall cite the author's own words :—"L'adresse du chien consiste à modérer son ardeur, à ne s'attacher à aucun animal en particulier, mais à tenir toute la troupe en échec. Or, parmi ces chiens, on en voit maintenant qui, la première fois qu'on les amène au bois savent déjà comment attaquer ; un chien d'une autre espèce se lance tout d'abord, est environné, et quelle que soit sa force, il est dévoré dans un instant."*

It appears that barking is an acquired hereditary instinct. It has become natural to domesticated dogs and young whelps to learn to bark even when separated at birth from their parents. It has been conjectured that barking originated in an attempt to imitate the human voice. However that may be, wild dogs do not bark. There are numerous troops of wild dogs in South America, principally in the Pampas. There are also in the Antilles, and in the isles on the coast of Chili, similar breeds. These breeds, in recovering their liberty, have lost the habit of barking. Like other uncultivated breeds of dogs they only howl. It is known that the two dogs brought to England by Mackenzie from the western parts of America could never bark, and continued to utter their habitual howl; but a whelp bred from them in Europe learned to bark. It has often been observed that the dogs in the island of Juan Fernandez, the progeny of those which were left there purposely by the Spaniards before Lord Anson's time with the design of exterminating the goats, were never known to bark. A curious observation of M. Roulin is, that the cats in South America have, in like manner, lost those "*miaulemens incommodes*" which are so often heard during the hours of night in many parts of Europe.

The ass has not run wild in any part of South America visited by M. Roulin, but wild herds of horses exist in many districts of Columbia, and in the high plains near the source of the Rio Negro. In some high districts, though the pasturage is abundant, the race diminishes in size; they are covered with a hair or fur so thick as to render them hideous. Azara informs us that the wild horses of Paraguay are all of one hue, while the tame breeds are in that country, as elsewhere, of various colours. The wild horses are all of a chestnut, or bay-brown colour.

“Cela pourrait faire penser que le cheval original ou primitif était bay-brun.”*

The breed of sheep that was transported into America by the Spaniards was not the Merino but that termed the sheep “de lana burda y basta.” There are numerous flocks on the Cordillera between 1000 m. and 2500 m. of elevation. The hot country between the river Meta and the foot of the Cordillera is uncongenial to the breed of sheep. In the valley which separates the eastern chain of the Cordillera from the middle chain, the flocks are not numerous; but the sheep of this region display a phenomenon which is worthy of observation. Wool grows on the young lambs nearly as in temperate climates; if shorn, it sprouts again and the fleece is formed as usual. If neglected, it forms itself into a large tufted mass which breaks off in shaggy portions. When it comes off there is found beneath, not fresh wool, nor a naked and diseased skin, but a short fine hair, shining and smooth, like that of the goat in his best state, and this remains permanent, the wool never reappearing.

The goat in South America has become more agile, of more slender make, with the head better formed, and bearing smaller horns than in Europe. The most marked sign of domesticity in our European goats, viz. the large size of the teats, has completely disappeared in the South American goats.

We are informed by Azara that sheep and goats bear twice in the year in South America, and produce at least three lambs or kids annually.

The introduction of geese into America affords an instance of the process of acclimatisation. About twenty years since geese were first introduced on the plateau of Bogota. At first the eggs laid were very few, and scarcely

* Azara, *ubi supra*, p. 374.

a fourth part were hatched; of the young goslings more than half died in the first month; the second generation, produced by the survivors was more successful, and the breed gradually approximates to the vigour of the same stock in Europe.*

A similar remark has been made respecting gallinaceous fowls. According to Garcilasso, in the valley of Cusco they had been often introduced many years before pullets could be hatched from the eggs laid. This stock has now become quite productive, but English game-fowls lately introduced produce but two or three pullets at most in a brood. These two breeds display another difference. The long acclimatised breed, or as M. Roulin terms them, the "creole pullets," whose ancestors have lived for ages in a hot climate, have chicken nearly naked, or without down, and this is the case till their feathers grow. The newly imported English breed is covered with close down. "Le petit animal est encore vêtu comme pour vivre dans le pays d'où ses pères ont été apportés depuis peu d'années."

The fowls of Nicaragua are a breed well known at Bogota, in which, according to our author, a strong predisposition appears to what he terms "melanism," namely, a production of the black colour in the young brood. These fowls are termed Negro pullets. As their colour is disadvantageous, there is no temptation to propagate them, yet they are very common. It would seem, as he observes, that besides the individuals who inherit this colour, there

* A parallel observation was communicated to me by Mr. Rankin, who became acquainted with the fact at Sierra Leone. English wheat sown there brings forth stalks, of which the ears contain very few grains. These again sown give origin, in the second generation, to a more productive growth. The wheat becomes acclimatised in a few generations in intertropical Africa, after undergoing a similar process to that which the geese of Europe sustain before the breed becomes adapted to the climate of South America.

is a strong tendency to originate it in the ordinary breed. In connexion with this remark, M. Roulin has made a general observation, which is important. It is, that throughout intertropical America, both *melanism* and *albinism*, as he terms the black and white varieties, make their appearance very frequently in warm-blooded animals, and that these two descriptions of "*monstrosity*" are among the peculiarities which are most readily transmitted to the offspring. "Perhaps this remark," he adds, "is equally applicable, in the fullest extent, to the region which is situated at the antipodes of that described. It holds, at least, as far as it relates to black pullets, and, we are informed by Marsden, that in Java the gallinaceous fowls are often affected with melanism, and many travellers assure us that albinism often appears in the human species in the Sunda isles." He might have alluded to the white elephants of Siam. According to M. Roulin, the melanism of the fowls of Bogota is less remarkable in the skin than in the crest and periosteum, the serous membranes, and the cellular web which surrounds the muscles. Similar observations have been made respecting the black fowls of Malabar.

The facts adduced by this writer appear to him to afford sufficient evidence to establish the following general conclusions.

1. That when some animals are transported into a new region, not only individuals, but races require to be harmonised in physical constitution to the climate.

2. This acclimatisation, as it is termed, consists in certain permanent changes produced in the constitution of animals, which bring it into a state of adaptation to the climate.

3. A restoration of domestic animals to the wild state causes a return towards the original characters of the wild tribe.

Two other remarks may be added, as incidental results from the facts reported by M. Roulin.

1. Permanent changes or modifications in the functions of animal life, may be effected by long-continued changes in the habitudes which influence these functions. This is proved by the fact relative to the milking of cows.

2. Hereditary instincts may be formed, some animals transmitting to their offspring acquired habits, and the psychical as well as the physical characters of races undergoing variation through the agency of various causes on the breed. All such variations are within a limited range.

SECTION VII.

PHENOMENA OF VARIATION CONTINUED—VARIOUS BREEDS OF DOMESTIC ANIMALS IN THE OLD CONTINENT.

THE series of facts which we have surveyed, relating to changes developed in breeds of animals transported to the New World within the space of three centuries, affords, perhaps, the best authenticated examples of the effects which a change of external conditions is capable of producing in races of animals subjected to its influence. They serve, at least, to shew of what nature are the deviations which we may expect to discover under similar circumstances. If a longer period of time had been given, it may be supposed that greater diversities would have displayed themselves. Of this we shall be convinced on comparing the various breeds of the most anciently domesticated animals of the Old Continent. We cannot, indeed, point out in every instance the same positive proof of the descent of these several breeds from a common original, but there

is sufficient evidence to justify our assuming this fact, in several cases, as one extremely probable. The differences observable between the breeds of domestic animals are very considerable, if we compare the extreme instances, but they are also very numerous, and display so many intermediate links, that there is no strongly marked line of separation, such as we generally find on comparing distinct species: they pass into each other by almost imperceptible degrees. Moreover, the extent of diversity in structure, or of the developement of organic variety, and of the corresponding improvement in the instinct and other animal faculties, is generally in proportion to the progress of domestication and of the degrees in which the cultivated state of the tribe differs from its wild and original condition, to the care which has been bestowed in bringing it to its improved state and to the length of time that may have passed since it was reclaimed. We have, indeed, in many cases, unquestionable proofs that such changes in organisation and habit have, in fact, resulted from alterations in the manner of life, and especially from a removal into a new climate; the effects of such deviations on the breed having been notoriously the obliteration of particular characters and the developement of others.

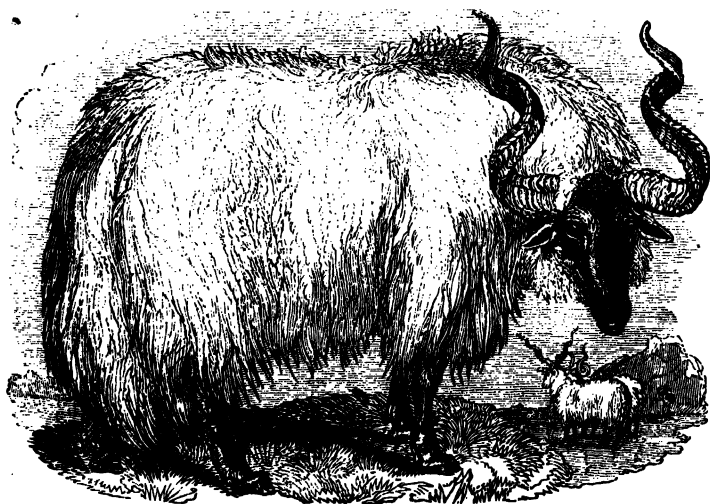
I shall illustrate these remarks by adducing some additional facts displaying the influence of external causes on breeds of animals, and by describing briefly the most remarkable instances of variety observed in the several domesticated species.

Varieties in the Breeds of Sheep.

The sheep is one of the most anciently domesticated animals, and it is one in which great varieties display themselves. It has been long believed, and this appears to have been the opinion of Baron Cuvier, that all the breeds of tamed sheep are descended either from the

argali of Siberia, or from the mouflon or musmon of Barbary. This is, at present, doubted by most naturalists. There seems, however, to be no reason for believing that the domestic breeds belong to more than one species, though they differ much in different countries. In Europe the breeds of sheep vary much in stature, in the texture of their wool, the number and shape of their horns, which are in some large, in some small, in others wanting to the female, or altogether absent from the breed. The most important varieties in Europe are the Spanish breeds, some with fine, others with crisp wool, in which the rams have long spiral horns (see *fig. 7*); the English breeds, which

Fig. 7.



Spanish Sheep.

differ greatly in size and in the quality of the wool; and in the southern parts of Russia, the long-tailed breed. The breeds of sheep in India and in Africa are remarkable for the length of their legs, a very convex forehead, and pendant ears; these also have long tails. Their covering is not wool, but a smooth hair. In the northern

parts of Europe and Asia the sheep have short tails. The breeds spread through Persia, Tartary (see *fig. 9*), and China, have their tails transformed into a double spherical mass of fat. The sheep of Syria and Barbary (*fig. 8*), on

Fig. 8.



Fat-tailed Sheep of Syria.

the other hand, have long tails, but likewise loaded with a mass of fat. In both of these varieties of the sheep the ears are pendant, the horns of the rams large, and those of the ewes and lambs of moderate size, and the body is covered with wool mixed more or less with hair.*

It has been asserted from time to time that particular breeds of sheep retain their peculiarities when transported into various climates, differing from those where the breed prevails; but the assertion is not true to the fullest extent. It admits, at least, of exceptions. Pallas, who described the sheep of the Kirghis Tartars, which have a remarkable

* Cuvier, "*Règne Animal*," tom. i.

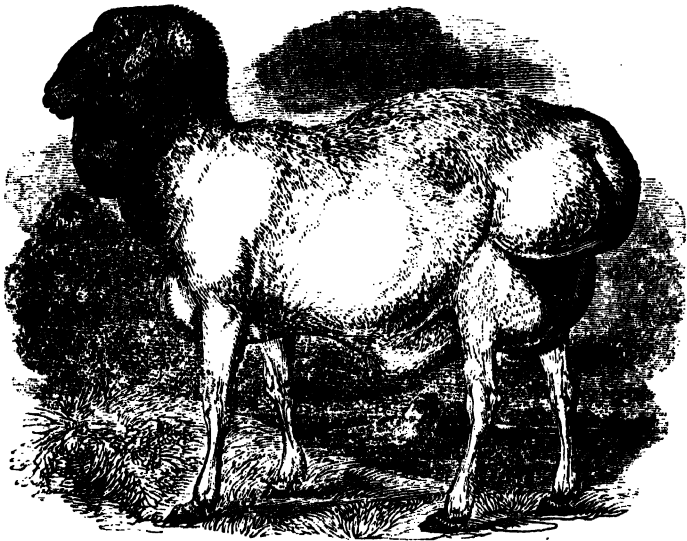
structure and display the type of the Tartar breed in an exaggerated degree, added a particular intimation that these animals retain their peculiar characters in whatever climate they may be placed after being removed from their native pastures, which are on some of the highest parts of Central Asia. He says that sheep are not elsewhere found so large and deformed in appearance as these of the Kirghis. They are taller than a calf at its birth, and very heavy, and in their proportions they bear some resemblance to the Indian breeds. Their heads are very protuberant, and their ears large and pendant; their lower lips project much beyond the upper. Most of them have warty excrescences covered with hair hanging from their necks. Instead of a proper tail, they have a large round mass of fat almost without hair, beneath.* The intelligent German traveller M. Ermann, during his late journeys in Northern Asia, had an opportunity of correcting an error in the information given to Professor Pallas. He assures us that the fat-tailed sheep of the Kirghis, when transferred into Siberia, do not preserve their peculiarities. The dry and bitter herbage of the Steppes is unfavourable to the growth of fat, and they lose the mass of adipose matter. This was observed near Schaitansk, to the northward of Tscharensberg. Even in the Southern Ural in the pastures of Orenburg these sheep lose their fat tails *after a few generations*.† (See *fig. 9*.)

New breeds of sheep are frequently formed in different countries in which particular qualities predominate, according to the preference of the breeders. This is done partly by crossing or intermixing races already constituted and well known, but in great part also by selecting individuals

* Pallas, "Reise durch Siberien," &c. French translation.

† "Reise um die Erde," Von H. Ermann.

Fig. 9.



Fat-rumped Sheep of Tartary.

from the stock in which the particular qualities are more strongly marked than in the generality of the same breed. In these instances the natural or congenital variety, which the individual animal displays perhaps for the first time, becomes perpetuated by the hereditary transmission of such characters, which is a law of the animal economy. A striking instance of this fact is to be found in the origination of a new breed of sheep in the state of Massachussets, which has been noticed by many writers in connexion with this subject. In the year 1791, one ewe on the farm of Seth Wright gave birth to a male lamb, which, without any known cause, had a longer body and shorter legs than the rest of the breed. The joints are said to have been longer, and the fore legs crooked. The shape of this animal rendering it unable to leap over fences, it was determined to propagate its peculiarities, and the experiment proved successful; a new race of sheep was produced which, from the form of the body, has been termed the *otter-breed*.

It seems to be uniformly the fact, that when both parents are of the otter-breed, the lambs that are produced inherit the peculiar form.*

Horses are found wild in some parts of Asia and of Africa, but it is difficult to ascertain in such instances whether they have always remained in their 'original state, or whether the troops which wander in the forests, alienated from human care, may have descended from individuals of a domesticated breed, which have escaped at some unknown time. It is much disputed what was the primitive country of the species. The breeds of domesticated horses have great varieties of form in different parts of the world, but they all partake so entirely of all the manifest and particular characters which are accounted specific, and the different breeds pass so into each other by imperceptible gradations, that no doubt is entertained in general of their all belonging to one species. They differ, however, greatly in stature, if we take the extremes, and likewise in other peculiarities. The largest breeds are chiefly found in northern countries, in Tartary and the north of Europe; those of Arabia and of Barbary are of light and agile form: the breeds in various countries of Europe are formed from different intermixtures of these, and by the careful propagation of particular qualities which manifest themselves from time to time, and which are of the nature of accidental or natural varieties.

Wild horses are well known to have proportions of body somewhat different from the most improved races. Their heads are larger, and the foreheads are of a round and

* Only one case has been reported as an exception to this remark, and that was questionable. For an account of the facts relating to the otter-breed of sheep, I refer the reader to a memoir by Colonel Humphries, in the "Philosophical Transactions" for 1813, and to Thomson's "Annals of Philosophy."

arched form; their hair is rough, long, and crisp.* It has been observed by Blumenbach, that there is less difference in the form of the skull in the most dissimilar families of mankind than between the elongated head of the Neapolitan horse and the skull of the Hungarian breed, which is remarkable for its shortness and the extent of the lower jaw. In this country the heads, as well as the whole form of the skeleton of race-horses, differ much from those of the draught-horses. It was remarked by Pennant, that wild horses have heads larger in proportion and foreheads of a round and arched form. Pallas has confirmed and illustrated this observation by an account of a race descended from horses which have run wild in Eastern Siberia in the vast plains near the sources of the Tschugan. These animals, which are the remote offspring of domesticated horses, now differ from the Russian breed in having larger heads and more pointed ears; their mane is likewise short and bristly, and their tail has become shortened. Their colour is said to be almost uniformly of a dun or brown. Pied and black horses are very rarely seen among them. Pallas adds, that their principal traits, or those which distinguish them from domestic breeds of the horse-kind, and which may be considered as characters acquired by the race since it ran wild in the desert, are the following:—They have larger heads than domestic horses, with more vaulted foreheads; their mouths are more hairy, and the mane comes down lower on the shoulders; their limbs are stronger; their back less arched and straighter; their hoofs are smaller and more pointed; their ears are longer and are bent more forward.†

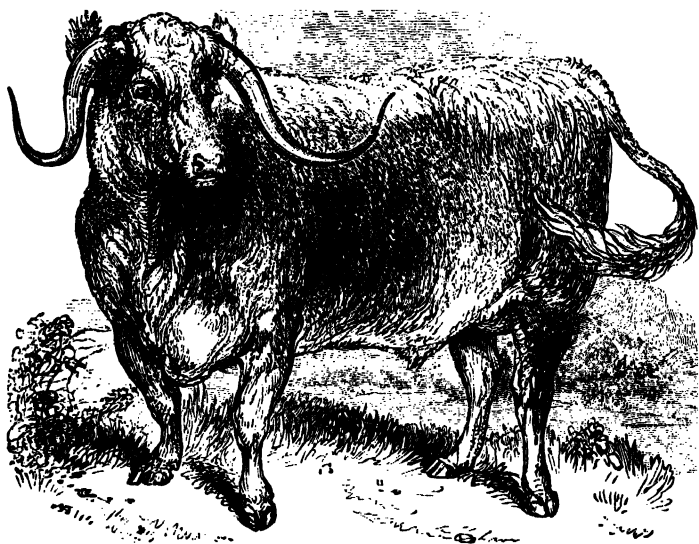
The breeds of the ox-kind are very numerous and

* Pennant, "History of Quadrupeds;" Cuvier, "Règne Animal," tom. i.

† Pallas, "Reise," *ubi supra*.

diversified. The wild original appears to have been lost, for the urus, or aurochs, has been proved by Cuvier to be a different species. The fossil skulls, which are supposed to be the relics of ancient wild animals of the ox species, have the horns bent forward and downward. But the size and direction of the horns vary much in the domesticated breeds, and this character is taken as the distinguishing trait of many races; as of the middle-horned, and the long and short-horned breeds in England, of which the former are supposed to be an ancient British race, and descended from the stock of the black cattle of Wales and Scotland. (See *figure 10.*) In Abyssinia, the breeds of oxen

Fig. 10.



Lancashire Ox.—Specimen of the Long-horned Breeds.

are remarkable for the enormous size of their horns. In Paraguay, Azara remarked, with surprise, that the breed of oxen, though descended from the horned race, are destitute of horns,—a circumstance which he contrasts with

the fact, much more extraordinary, if true, that horses are sometimes seen in the same country bearing horns.

Considerable diversities in the shape of the head and the proportion of parts have been described by Sturm, Meckel, and others, in the different breeds of European oxen.*

“The domestic dog,” says Baron Cuvier, “is the most complete, the most singular, and the most useful conquest that man has gained in the animal world: the whole species has become our property: each individual belongs entirely to his master, acquires his disposition, knows and defends his property, and remains attached to him until death; and all this, not through constraint or necessity, but purely by the influence of gratitude and real attachment. The swiftness, the strength, and the sharp scent of the dog have rendered him a powerful ally to man against the lower tribes, and were, perhaps, necessary for the establishment of the dominion of mankind over the animal creation. The dog is the only animal which has followed man over the whole earth.”

Some naturalists have supposed the dog to be of the same species with the wolf; others to be a domesticated jackal: both these tribes more nearly resemble the dog than does the fox. It is yet doubted by many whether the dog and the wolf are distinct races, though M. de Serres has pointed out characteristics which he considers as specific differences between the dog and his three congeners.† But are all the different breeds of dogs varieties of one stock? This has often been questioned. The

* J. F. Meckel, “*Traité d'Anatomie Comparée.*” Sturm, “*Racenzeichen der verschiedenen Hausthieren,*” &c.

† The orbit, in particular, is larger in the dog than in the fox, and in the fox than in the wolf. See M. Marcel de Serres, memoir on the distinctive characters of the dog, the wolf, and the fox, as suggested by the skeleton.—*Ed. Phil. Trans.* July 1835.

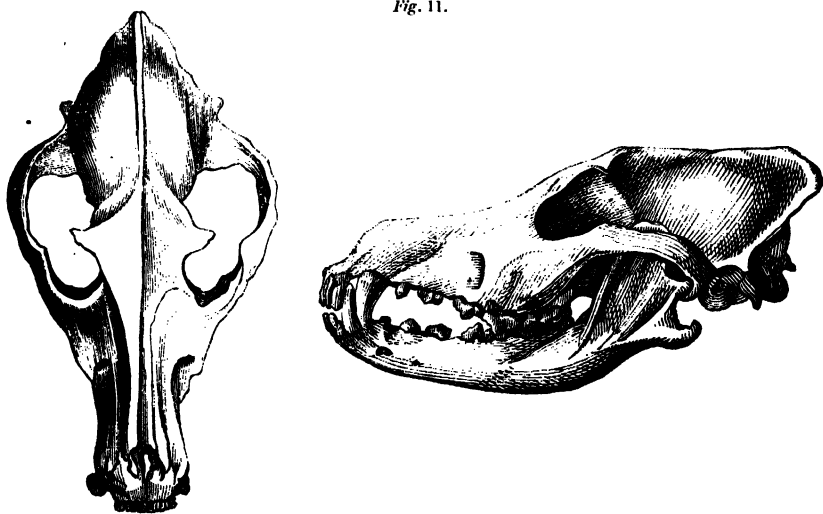
best naturalists, and those who have devoted the most attention to the history of the species, are of this opinion. M. Frederic Cuvier has strongly defended it. He observes that if we assume the varieties to be permanent races, or originally distinct species, and predetermine that these races are susceptible of few or no modifications, it will be requisite to lay down the existence of at least fifty separate species of dogs, all distinguished from each other by permanent characters.

Few persons, says M. Cuvier, can seriously give credit to so improbable a supposition; it becomes, in fact, more difficult of admission when we advert to the series of progressive changes observable on comparing the physical conformation of the different breeds of dogs. The least domesticated races, and those which have become wild, as the Dingo or Australian dog, differ little in the shape of their skulls and in other characters from the wolf; while the more cultivated breeds, or those which have their faculties most developed and their habits most changed by domestication, deviate in the same proportion from this form, and, in particular, exhibit a much more vaulted and arched forehead, and a greater developement of the brain. The Australian dogs are almost in the natural and wild state. They live in holes of rocks, and support themselves, independently of man, by catching wild prey; and when they hunt in company with the native Australians, it is rather as associates in the chase, from which they are rewarded with a share of the booty, than as trained and domesticated animals.* The muzzle of the Australian dog is not shortened like that of the bull-dog, or elongated like that of the greyhound, but resembles the muzzle of

* “Bien différent de nos chiens domestiques, il n’a aucune idée de la propriété de l’homme. Il se jette avec fureur sur la volaille, et semble ne s’être jamais reposé que sur lui-même du soin de se nourrir.” “Ne nous offrent-ils pas le tableau que Buffon peint de l’homme et du chien

the mastiff: their ears are erect, movable, and having the opening in the anterior part: the senses of smell and hearing are proportionably acute. They are gregarious, and sometimes hunt in troops of 200 in a body, and admit not the approach of dogs which do not belong to their society. The skull of the Australian dog differs but little from that of a wolf. In both the head is very flat, and the cavity which contains the brain has comparatively very little space. This arises from the flattening of the temporal and parietal bones, which from their outer and lower margins pass almost in a level plane towards the median line, where they join the opposite bones with very little elevation, thus forming a flattened roof for the cerebral cavity. This may be seen in the accompanying sketch. The Danish dog and the mas-

Fig. 11.



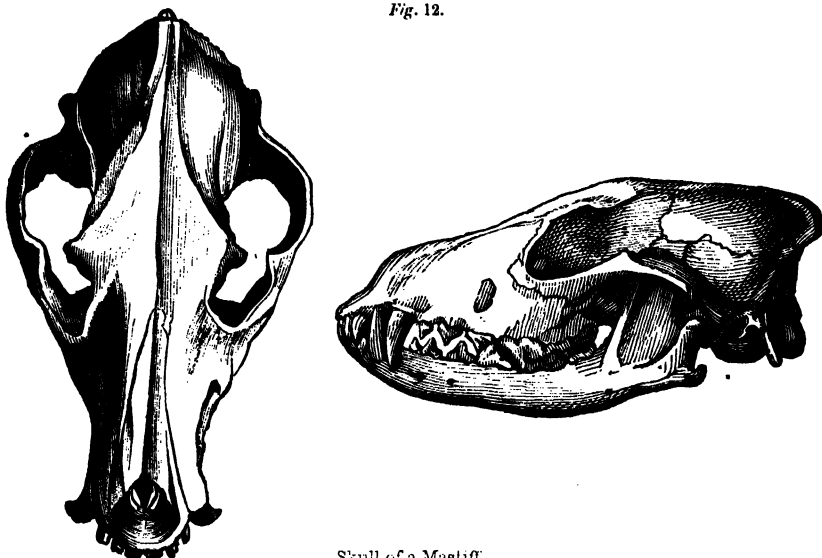
Skull of an Australian Dog.

tiff resemble in the shape of their heads the Australian, and they display as little developement of intellect or saga-

sauvage s'entr'aidant pour la première fois, poursuivant de concert la proie qui doit les nourrir, et la partageant ensemble après l'avoir atteinte?"—F. CUVIER, *Sur le Chien des Habitans de la Nouvelle Hollande*, &c. "Ann. du Museum," tom. xi.

city. (See *fig. 12.*) The terrier and the hound differ from the preceding breeds in having the parietal bones

Fig. 12.



Skull of a Mastiff.

much more arched and allowing a larger space for the brain. (See the following figures.) The greyhound has a



Scottish Terrier.

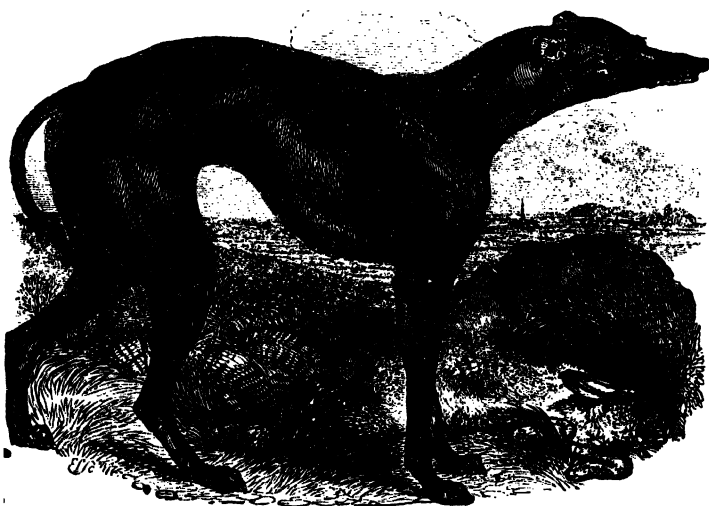
larger muzzle and smaller frontal sinuses than the hound ; and the sense of smell is proportionally deficient in this breed.

Fig. 14.



Shepherd's Dog.

The shepherd's dog, which displays much greater sagacity than the hunting dogs above mentioned, and which Buffon



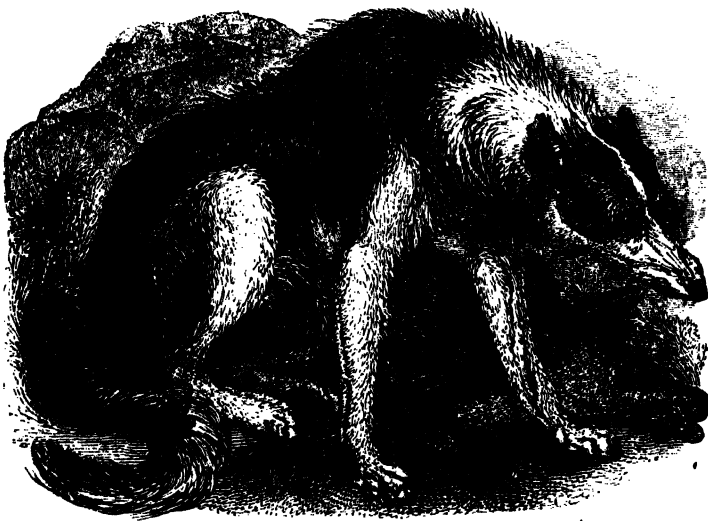
very erroneously considered as the least modified by domestication, has a very considerable capacity of the cranium.

Fig. 16.



Old English Hound.

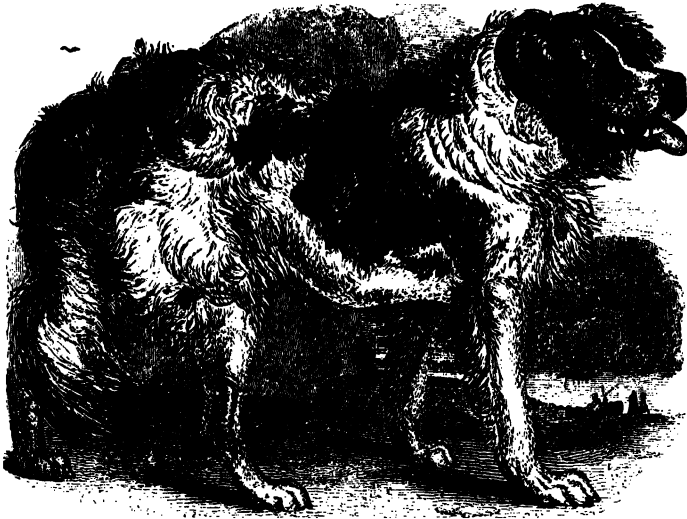
The temporal bone in the head of the shepherd's dog is not flattened from the inferior margin, or rounded off with a



Wolf Dog

trifling degree of arching, or elevation towards the opposite side. In the shepherd's dog, the bones rise perpendicu-

Fig. 18.

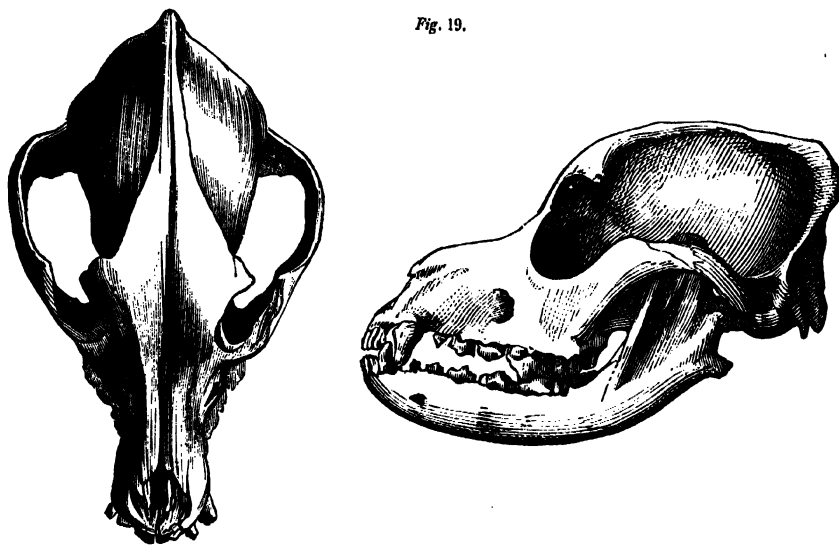


Newfoundland Dog.

larly to one-half of their vertical extent, and then become arched over the space occupied by the brain. The wolf-dog resembles the shepherd's dog. Again, in the spaniel and water-dog, the capacity of the cranium is much greater than in the shepherd's dog; and these races, in all their varieties, are remarkable for a great developement of the frontal sinus, which is so considerable as to give the outline of the forehead a direction almost perpendicular to that of the nasal bones: the lower jaw is very much bent. The head of the bull-dog differs remarkably from all the preceding varieties; the posterior parts of the system of facial bones are situated higher than the muzzle, and the jaws have a curved direction; the muzzle is shortened, and its breadth greater as four to three. Lastly, the cranium of the bull-dog is much less capacious than that of the shepherd's dog; and the parietal bones, instead of

being arched, bend towards each other almost at right angles. The docility of these races evidently bears a due

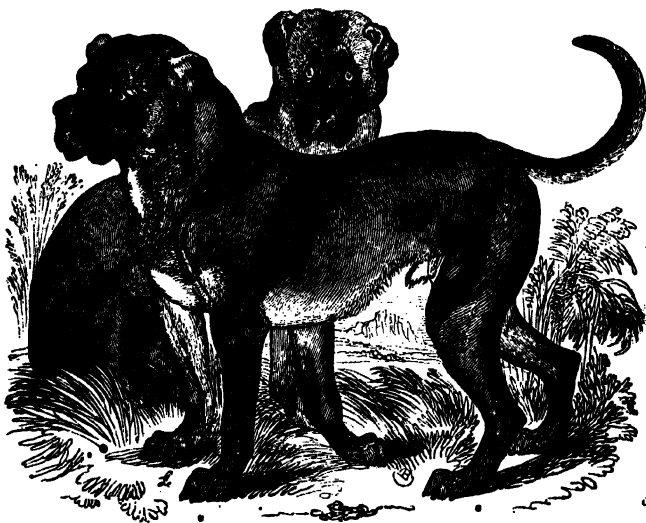
Fig. 19.



Skull of the Chien Barbet, or Water-Spaniel.

proportion to the capacity of their skulls. The wolf-dog, and the spaniel and water-dog, display wonderful intelli-

Fig. 20.



Bull-Dogs.

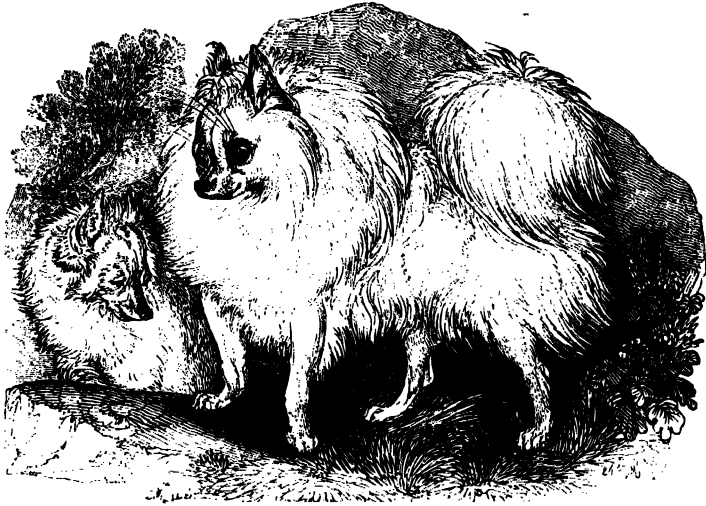
gence, and seem to understand the voice of men. Restored to a state of comparative wildness, which approaches to their unreclaimed and primitive condition, the tribes of dogs every where make a corresponding approximation to the type which may be supposed to have belonged to the species in its original state.

The several varieties of dogs differ much in stature, or size, in the shape of their ears or their tails, which have from sixteen to twenty or twenty-one vertebræ, varying in particular breeds. Some tribes have an additional toe or claw in the hind foot, as some human families have six fingers; and many dogs have an additional or false molar tooth, either on one or the other side.

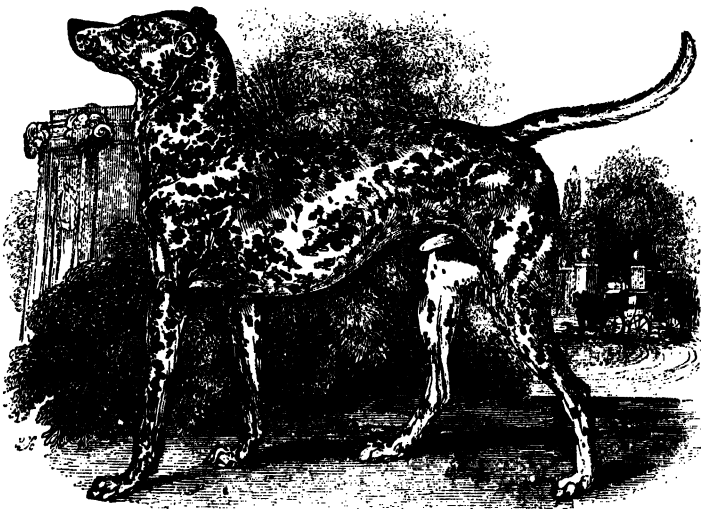
The hair, or the covering of the skin, varies greatly in different tribes of dogs; the colour, the fineness of texture, the length and position, are all different. Dogs of cold climates have generally two kinds of hair,—a fine woolly hair, close to the skin, and long silky hair. In tropical climates, the former lessens, and finally disappears altogether; and the same thing happens in our dwellings which afford shelter from inclement temperatures. The Turkish dog, or more properly the dog of Guinea, has a naked and oily skin; the bull-dog, the greyhound, and hound, have short and smooth hair; the shepherd's dog, the Australian dog, the mastiff, and the Iceland dog, have longer hair than the above, but much shorter than the spaniel, water-dog, and lap-dog; some breeds of dogs, again, have woolly and tufted hair: in short, the dog-kind presents all the varieties in respect to the nature of the hairy covering of the body that are to be found in the entire class of mammiferous animals.* It must be observed that these varieties in the hair, as well as other

* "Recherches sur les Caractères Ostéologiques qui distinguent les principales Races du Chien domestique." Par M. Frédéric Cuvier. "Ann. du Muséum," tom. xviii.

traits in the breed of dogs, have in the first instance a relation to climate, but have yet the character of perma-



nent varieties, which remain for generations constant and undeviating, like the corresponding peculiarities in different



Dalmatian Dog

racés of men ; for we find nearly all the varieties of dogs propagated in the same climate without any very notable change, when the breeds are left distinct, the physical as well as the psychical qualities of each stock transmitted with little variation to its posterity. The varieties of the dog tribe have become *permanent varieties*.

It was long ago observed by Pallas, that no domesticated animals exhibit greater variety than gallinaceous fowls. "Some breeds," he says, "are large, some extremely small ; they are tall, dwarfish ; have small or large and double combs ; some have tufts of feathers on their heads ; some have bare and yellow legs, others have their legs covered with feathers. What is still more remarkable is, that there is a breed without rumps, common in some parts of England, and another with five claws." The fowl of Padua, of which Pallas has published an account, has a peculiarity in the conformation and capacity of the skull, which is, perhaps, a greater deviation from the usual structure than any other species of animals presents.*

SECTION VIII.

THEORY OF VARIATION IN THE SPECIES OF ANIMALS AND OF PLANTS — NISUS FORMATIVUS — DIFFERENT MANIFESTATIONS OF THIS TENDENCY. 1. VARIETIES IN ORGANIC STRUCTURE. 2. IN THE FUNCTIONS OF THE ANIMAL ECONOMY. 3. IN PSYCHOLOGICAL CHARACTERS.

AFTER surveying the most obvious phenomena of variety in races we must attempt to draw some inferences respecting the nature of these deviations, and to lay down a few general observations as to their extent.

It is certain that we must regard such varieties not as fortuitous or accidental phenomena, but as the results of a particular tendency, or of a process in the animal economy productive of changes which are necessary for the continued existence of tribes or races under certain external conditions. Blumenbach, who first observed this tendency, gave it the term of "*Bildungstrieb*," or "*Nisus Formativus*," and the latter designation has been adopted by M. Geoffroy St.-Hilaire, and other writers on natural history. It is a vital power, or the result of vital arrangements in living bodies, in virtue of which organisation receives a peculiar direction from external circumstances, and sometimes exhibits very remarkable deviations from its general uniformity. As an exemplification of this new formative or organising process, Blumenbach refers to the production of galls in various trees, as the rose-gall. The insertion of the rudiment of an insect in the bark of the rose-tree, in this instance, gives rise to that curiously organised growth termed a rose-gall, which is so unlike any thing produced by the regular and undisturbed economy of vegetable organisation, and so similar to all other rose-galls, and to the growths produced by similar causes on other trees. Such growths, however apparently anomalous, are all regular and follow a definite line. Trees of various species have their particular galls. Organisation here receives a new direction under particular circumstances. So does it when plants or animals are by any means brought under conditions different from those under which they may have originally and usually existed.

The facts which I have already collected plainly indicate that similar changes have, for the most part, a tendency to preserve each tribe, or to maintain its continued existence under new conditions. Such is the theory of acclimatisation; but the change of climate is only one of the occasions on which this tendency is called into operation. It is likewise displayed in the change of habits induced by

domestication. Domestication seems to effect a much greater change in the whole manner of existence than any removal from one country to another that can be imagined to take place during the continuance of the wild state. Its results are, in matter of fact, far more extensive on the nature of animals. Domestication is not a casual and temporary change effected in an individual, but the modification of a race, by which it becomes fitted to exist under new circumstances. It has often been observed, that under domestication the natural instincts of the wild tribe appear to be either obliterated or greatly altered. It has been well remarked by Dr. Hancock, that dogs appear to have acquired, through long association with man, some traits of character which can be considered in no other light than as imitations, or perhaps as feeble gleams or scintillations of reason.* These phenomena, as that excellent writer has shewn, are quite different in kind from the psychical properties which belong to any tribe of animals whatever in the wild and natural state. Such properties, and the characteristics of domestication in general, cannot be produced in any one animal caught from the woods or the mountains, and tamed as far as one individual is capable of being tamed. The wide difference in habits and instincts which we perceive on comparing the domestic dog with the original, or rather from the nearest approximation to the original type that can be discovered, or of which we can form an idea by studying the history of the Australian, and other wild tribes of the species, can only have been the sum or result of a series of changes carried on through many generations, every successive generation displaying a character more and more in harmony or in relation with the conditions under which the tribe is brought to exist. The final cause of such a provision in nature is obvious, since without it domesticated animals, properly so termed, could

* Dr. Hancock on Instinct.

have had no existence. But we do not refer to the theory of final causes as establishing the fact, though there is no difficulty in connecting such a probable argument with the principles of the inductive philosophy. The fact rests on the evidence of phenomena actually observed.

We shall obtain a further insight into the nature of the changes produced by acclimatisation and domestication, and shall have an opportunity of adding some further proofs in aid of these conclusions, if we distribute the whole of the phenomena of variation under three different heads.

1. Differences of organic structure, including all the varieties of external appearance, colour, form, stature, and proportion of parts, which are perceptible in creatures belonging to the same original stock. 2. Physiological differences, or varieties in bodily temperament, internal constitution, and the function of the animal economy. It may seem at first unlikely that such variations as these should take place in the offspring of one species; but if we consider the differences which actually exist even between individuals of the same family, born and bred under the same circumstances, it becomes no longer improbable that greater deviations should occur under different conditions. 3. Psychological varieties, or diversities in psychical properties, that is, in instincts, habits, intellectual and moral characters, in so far as such attributes can be predicated of the inferior animals.

1. *Varieties in Organic Structure.*

Varieties in form and structure are observable in the offspring of the same parents; and as there is through all organised tribes a very perceptible tendency to the permanent transmission of any bodily peculiarities that once display themselves, we have thus a foundation laid for varieties of breeds: in fact, there are no tribes of animals existing without such varieties. But these deviations from

a common type are all within certain limits, and leave permanent and unaltered the specific character of the tribe. It is not always an easy matter to determine what the specific character is, and what properties are variable. In general, those characters are most permanent which have the greatest influence on the habits and psychological character of the tribe, as the number and form of limbs, or organs of motion and progression, the organs of sense, the number and disposition of the teeth. External characters, such as colour, the properties of the integument, stature, and the proportionate length and size of limbs, are more liable to deviation from the common standard. It is well known that these varieties are most numerous and remarkable in tribes which have been domesticated, and have continued to exist and to propagate their stock under circumstances often very remote from those which are natural to the race in its wild and unrestrained condition. All the species of animals which have been found susceptible of domestication are consequently divided into a great number of various breeds, while among the untamed and untamable inhabitants of the desert there is comparatively very little diversity. The dog, which has been the companion of man from the earliest times, and has followed him into all climates, displays, perhaps, the most strongly marked and numerous varieties. Between the different breeds of dogs we discover the greatest variations, both in structure and in psychological characters; and in both these respects the dog has been contrasted with elephants, which have seldom been propagated in captivity, but are caught afresh from the wilderness, and, as we might expect, display very little deviation from the original and common type of organisation.

The shape of the head furnishes, in the structure of the bones, the most remarkable instances of variety, and some of the leading characters which distinguish particular races. This has been noticed by many comparative ana-

tomists, and particularly by J. F. Meckel, and by Sturm, who has written a work professedly devoted to the varieties of form in the breeds of oxen. The proportional length and thickness of the neck are likewise characteristic of particular races, more especially in the breeds of horses. Meckel, likewise observes that the length, height, and proportional breadth of the hinder parts serve to distinguish different tribes from each other, as do also the length and thickness of the tail. The pelvis is in proportion broader or narrower in particular breeds, and this is transmitted to posterity, and becomes a constant character. Varieties also occur in the comparative length of the limbs, and in the proportions which they bear to each other and to the whole body.

In particular systems, or textures, or parts of the body, varieties are also found. These are regarded by Meckel as of inferior importance, but they are observed to be frequently transmitted, and to become permanent characters. Of this kind are varieties in the texture and developement of the epidermis and the other parts of the common tegument. Scales, feathers, hairs, and in part horns, may be considered as subordinate to this texture, to which the epithelium corresponds, in the internal surfaces.

The disposition, form, and developement of those parts of the system, on which are dependent the processes connected with reproduction and suckling, undergo similar variations. Under this head M. Meckel alludes to the elongation of the mammary organs, and to the depositions of fat, which are remarkable in some races both of human beings and of cattle in South Africa.

The stature and mass of the body in general also characterise particular races, as in the different breeds of horses, oxen, sheep, and dogs. The last especially displays, in these respects, singular varieties.

Colour, especially that of the skin and its appendages, presents distinctive characters, though, perhaps, more vari-

able and partial ones. One hue, though in different shades, is often common to a whole race.*

2. Physiological Varieties or Diversities in the Internal Constitution.

Individuals differ so much in these particulars that we may easily conceive differences to exist between races long separated, though sprung from the same original stock. A certain uniformity of constitution, or a constant adherence, within a particular range of variety, to certain laws of the animal economy, belongs to the specific character of each original race. Particular species have certain limits with regard to the average duration of life, the circumstances connected with reproduction, such as the number of their progeny, the times and frequency of breeding, the period of gestation in mammals, and in birds, that of sitting upon eggs, and in the length of time during which they suckle or watch over their young. The progress of physical development and decay is likewise ordained by Nature to take place in each species according to a certain rule. The periods at which individuals arrive at adult growth, the different changes which the constitution undergoes at particular ages, the periods of greatest vigour and of decline, and the total duration of life, are given, though with individual exceptions and varieties, to every species of animals. There are exceptions and variations, but these are within certain prescribed limits, and obey definite laws.

On the other hand, it may be observed as a very general fact, that animals belonging to tribes which nearly resemble each other, but are yet specifically distinct, differ in a decided manner with respect to the same particulars.

* "Traité Générale d'Anatomie Comparée." Par J. F. Meckel. Traduct. Paris, 1828.

From what has been said, we must expect to find varieties even in these particulars within the limits of one species, and yet characteristic of tribes. The observation, before cited from M. Roulin, as to the difference between the cows of South America and those of Europe in the time of giving milk, may prepare us for finding similar deviations.

A number of facts might be adduced from the history of endemic or local diseases, proving that tribes of men who have remained for many generations in some particular region have acquired a constitution different from that of the first settlers. Disorders break out among them to which the original colonists were not liable. The capability of contracting such complaints does not exist in the race until after an abode continued through several generations in the district where they are endemic; but at length the race becomes entirely acclimatised, and equally liable with the other inhabitants to the diseases with which the latter have been long familiar.*

3. Of Psychological Characteristics.

The instincts and habitudes of animals have been much studied as particular subjects of curiosity and speculation, but not so much as characteristic of species. In the inferior tribes these phenomena are most wonderfully diversified: the habits of particular tribes are known to be peculiar, and different from those of other races of the same groupe, but scarcely any thing has been observed as to variety in

* Cretinism, prevalent in the Valais, and in the valley of the Lena in Eastern Siberia, does not attack families which have not been resident for some generations in the infected districts. A parallel observation may be made as to many other constitutional disorders, as plica Polonica, frambsesia or yaws, and some species of lepra or elephantiasis. For particulars and proofs of these remarks, I must refer the reader to my "Researches into the Physical History of Mankind," vol. i.

psychical characters within the limits of a particular species. These are two different series of facts which deserve to be considered. It seems likely that in the state of nature these properties, like those of external character, are uniform, but that they also are susceptible of variation through the interference of man.

Among the insect tribes, it is most remarkable that the several species display peculiar habitudes and various modes of energy, extending to every thing within their sphere of action and of existence: they have different methods of providing for their young; construct their nests of different materials; place them in different situations; deposit their eggs, and protect them in different ways; each peculiarity in the habits of the species being common to all the individuals comprised in it. In order to be fully convinced of this remark, we have only to read the admirable descriptions given by MM. Kirby and Spence, of the *hymenoptera*, and particularly of the wild bees and wasps. The *xylocopa violacea*, which bores cylindrical tunnels in the trunks of trees; the *melitta fodiens*, which perforates earthy banks; the *apis manicata*, which places her eggs in membranaceous coverings in holes; the *apis muraria*, which builds for them stone walls; the *apis papaveris*, which covers them with the leaves of the wild poppy; the *centuncularis*, or *rosenbiene*,* which lines her burrows with rose-leaves, are all different species of bees, distinguished from each other by their specific habits, more strongly than by any discovered peculiarity in the structure of body belonging to each tribe. Analogous varieties of instinct distinguish the different species of wasps, among which the *odynerus muraria* is remarkable, as well as the several species of *cynips*, or *gall-wespe*,† of which one tribe produces the rose-galls, another

• Blumenbach, "Handbuch der Naturgeschichte."

† Ibid.

those of the oak, and a third the galls of the *carica*, or wild fig; and likewise the several races of *tinea* and *curculio*. Each species in these several tribes obeys laws or principles of action entirely peculiar to its own kind, and distinct from those which govern all other kinds. Other families of insects and arachnoids are equally diversified by habits appropriate to their respective species. Almost every species of spider is distinguished by a peculiar method of spinning its web.

Among the most surprising instincts of mammiferous tribes are the migratory propensities of the lemmings, or wandering rats. The migrations of these tribes are well known to be executed with surprising energy, and with the universal accord of the whole tribe. But to each tribe the migratory movement, as well as other habits, is peculiar. The lemmings of the Scandinavian Alps are not found far towards the East; even in Russian Lappland they are unknown; and they are replaced near the shores of the Polar Seas, and in the Ural, by a race different in aspect and in colour, and smaller by at least one-third. These races may be considered as species nearly approximating: they are distinguished by a striking difference of instinct. The Scandinavian lemmings are said to lay up no provisions, and to have only a single chamber in their dwelling-places; while those of the Uralian tribe excavate numerous apartments, and provide for the winter season by storing up magazines of the rein-deer lichen.*

There are instances of psychological characters appropriated to particular species among the tribes of animals with which we are more familiarly acquainted. Nothing is more remarkable in the dog-kind than the inclination of the whole tribe to associate themselves with man: whence

* "Dictionnaire Class. d'Hist. Nat." art. Campagnol. "Quarterly Review," vol. xlvii. p. 339.

it has arisen that in all ages, and in almost every corner of the globe, they have been his companions and devoted slaves. In this respect the dog is strikingly contrasted with his congeners, the wolf, the fox, and the jackal. The fierce and untamable disposition of the wolf separates him at a wide distance from the dog, and his gregarious habits equally distinguish him from the solitary fox. The psychological distinctions are in these instances, perhaps, more strongly marked than are those of anatomical structure. Even in the instance of sheep and goats, which are generally reckoned as distinct genera, it has been observed that psychical characters constitute the most striking difference. The sheep, always stupid, or of the most simple understanding, from its birth timid and inert, follows its dam the same feeble and defenceless animal that it is destined to remain through life,—an emblem every where of unresisting innocence. The goat, agile and ever roaming, shews its disposition not less early: the young kid, driven by its instinct, seeks in the first hours of its existence the clefts and summits of rocks which Nature already points out to it as its future abode.

It would appear that every species of animals has a definite psychological character, which is at least as appropriate and typical of the particular race as are any characters whatever of organisation. The psychological character, as far as it is connected with organisation, is, indeed, the highest and ultimate result of the arrangements of structure belonging to each living body, and may therefore be expected to be distinctive and typical of it. But the type is preserved with individual varieties, as we easily perceive in every domesticated species, and the uniformity of psychical character appropriate to each tribe is susceptible of certain shades of variation. These last are chiefly noted in species diversified by the effects of domestication, varieties of character following for the most part varieties of organisa-

tion, as already noted in the dog-tribe. But the instances in which we have the best opportunity of observing the origination of these characters are those in which they may be termed artificial instincts. Some examples of this kind have been cited from M. Roulin in the breeds of horses and of dogs in South America. A very clear and authentic testimony, establishing parallel facts, is afforded by Mr. T. A. Knight in some of the memoirs which detail his experiments and observation on the breeding of animals. Mr. Knight says, "The offspring of domesticated animals inherits in a very remarkable manner the acquired habits of their parents. In all animals," he adds, "this is observable, but in the dog it exists to a wonderful extent; the offspring seems to inherit not only the passions and propensities, but even the resentments of the family from which it springs. I ascertained by repeated experiments, that a terrier, whose parents had been in the habit of fighting with polecats, will instantly shew every mark of anger when he first perceives the scent of that animal, though the animal itself be wholly concealed from his sight. A young spaniel brought up with the terriers shewed no marks whatever of emotion at the scent of the polecat, but it pursued a woodcock the first time it saw one with clamour and exultation; and a young pointer, which I am certain had never seen a partridge, stood trembling with anxiety, its eyes fixed, and its muscles rigid, when conducted into the middle of a covey of those birds. Yet each of these dogs is a mere variety of the same species; and to that species none of the said habits are given by nature. The peculiarities of character can therefore be traced to no other source than the acquired habits of the parents, which are inherited by the offspring, and become what I shall call instinctive hereditary propensities. These propensities, or modifications of the natural instinctive powers of animals, are capable of endless variation and change; and hence their habits have become adapted

to different countries and different states of domestication, the acquired habits of the parents being transferred hereditarily to the offspring. Bees, like other animals, are probably susceptible of these changes of habit, and thence, when accustomed through many generations to the hive, in a country which does not afford hollow trees or other habitations adapted to their purpose, they may become more dependent upon man, and rely on his care wholly for a habitation; but in situations where the cavities of trees present to them the means of providing for themselves, I have found that they will discover such trees in the closest recesses of the woods, and at an extraordinary distance from their hives, and that they will keep possession of such cavities in the manner I have stated."

The preceding observations were detailed in a paper read before the Royal Society in 1807; and in 1837, just thirty years afterwards, the author again addressed the Society on the same subject, and in confirmation of his previous remarks. He then declared that he had commenced his experiments on dogs sixty years before, and that they occupied a good deal of his attention during twenty years, and to a less extent nearly to the date of this memoir. "In a communication," he says, "which I had the honour to address to this Society, upon the economy of bees, I gave an opinion that the families of these insects, in common with every species of domesticated animal, are, to a greater or less extent, governed by a power which I have there called 'an instinctive hereditary propensity;' that is, by an *irresistible propensity* to do that which their predecessors of the same family have been taught or constrained to do through many successive generations." "I had at that period made a great many experiments analogous to those which were then related, and I have subsequently made a considerable number. As no person is now likely to investigate this subject so laboriously, or

through so long a period, I believe that the facts which I am prepared to communicate may deserve to be recorded in the Transactions of this Society.

“At the period in which my experiments commenced, well-bred and well-taught springing spaniels were abundant, and I readily obtained as many as were wanted; but within a short time some facts very strongly arrested my attention. In several instances, young and wholly inexperienced dogs appeared very nearly as expert in finding woodcocks as their experienced parents. Woodcocks are driven in frosty weather to seek their food in rills of unfrozen water. I found that my old dogs knew as well as myself what degree of frost would suffice for this effect, and as this knowledge proved troublesome, I left them at home, and took only the wholly inexperienced young dogs; but I found to my astonishment, that they confined themselves to the unfrozen ground, just as their educated parents would have done. I was led to conclude that the young dogs were governed by feelings and propensities similar to those of their parents.”

Mr. Knight in this memoir, to which I must for want of room for extracts refer my readers, has mentioned several instances in which dogs appeared to have derived extraordinary powers from the highly cultivated instinct, or, as he terms it, intellect of their parents.

He has detailed analogous facts respecting some other animals: “The hereditary propensities of the offspring of Norwegian ponies, whether full or half-bred, are very singular. Their ancestors have been in the habit of *obeying the voice of their riders*, and not the bridle, and the horse-breakers complain that it is impossible to produce this last habit in the young colts; they are notwithstanding exceedingly docile and obedient when they understand the commands of their master. It is equally difficult to keep them within hedges, owing, perhaps, to the unrestrained

liberty to which the race may have been accustomed in Norway."

Mr. Knight devoted much attention, as I have observed, to the economy of bees. In these he has shewn that the natural instinct of bees drives them to make their nests in hollow trees; but that they will abandon such a receptacle if a hive is offered to them. This, however, he concludes, is "rather habit, produced by domestication through many successive generations, than any thing inherent in the nature of bees, which induces them to accept a hive when offered them in preference to the situation which they had previously chosen." He has noticed the disposition to migrate to exist in a much greater degree in some families of bees than in others.

An equally remarkable effect of domestication, though a more ordinary one, and on that account alone less striking, is the change of temper, if I may be allowed the expression, which the whole breed undergoes. Perhaps this, if duly considered, affords as strong a proof as can be sought, of an hereditary modification of psychical character. For the tameness of domestic animals is not to be attributed to the early teaching which they receive, or the state of subjection in which the young are reared. Their congenital dispositions must be altered. The cub of a wild boar, taken from its dam at the hour of its birth, would be in disposition very unlike a sucking-pig. A similar difference has been observed in the young of wild and tame rabbits, though this species is one which is very little altered in form by domestication. A person in the habit of breeding animals assured me that he has taken young rabbits from burrows soon after their birth and has bred them up in confinement, feeding them with a spoon. Yet the young of the wild rabbit, though similar in colour and form, were very unlike the brood of the domesticated. They were not tame, though bred up in captivity.

SECTION IX.

CONCLUDING OBSERVATIONS ON THE THEORY OF THE
VARIATION OR DEGENERATION OF ANIMALS.

FROM the preceding survey of the phenomena of variation in the tribes of animals, and of the circumstances under which these appearances are displayed, we may venture to draw the following general inferences.

1. That tribes of animals which have been domesticated by man and carried into regions where the climates are different from those of their native abode, undergo, partly from the agency of climate, and in part from the change of external circumstances connected with the state of domesticity, great variations.

2. That these variations extend to considerable modifications in external properties, colour, the nature of the integument, and of its covering, whether hair or wool; the structure of limbs, and the proportional size of parts; that they likewise involve certain physiological changes or variations as to the laws of the animal economy; and lastly, certain psychological alterations or changes in the instincts, habits, and powers of perception and intellect.

3. That these last changes are in some cases brought about by training, and that the progeny acquires an aptitude to certain habits which the parents have been taught; that psychical characters, such as new instincts, are developed in breeds by cultivation.

4. That these varieties are sometimes permanently fixed in the breed so long as it remains unmixed.

5. That all such variations are possible only to a limited extent, and always with the preservation of a particular type, which is that of the species. Each species has a definite or definable character, comprising certain

undeviating phenomena of external structure, and likewise constant and unchangeable characteristics in the laws of its animal economy and in its psychological nature. It is only within these limits that deviations are produced by external circumstances.

Races of men are subjected more than almost any race of animals to the varied agencies of climate. Civilisation produces even greater changes in their condition than does domestication in the inferior tribes. We may therefore expect to find fully as great diversities in the races of men as in any of the domesticated breeds. The influence of the mind must be more extensive and powerful in its operations upon human beings than upon brutes. And this difference transcends all analogy or comparison. *A priori*, we might expect to discover in the psychological characters of human races changes similar in kind, but infinitely greater in degree.

In the following chapters of this work I shall proceed to survey the phenomena of diversity displayed by human races in all the three points of view to which I have adverted. In each respect I shall ascertain whether there is a common specific type preserved amidst all the varieties which display themselves, and shall endeavour to determine whether the differences which are found when remote and diversified human races are compared with each other are such as fall within the limits of the principle of variation.

SECTION X.

OF THE DIVERSITIES OF ORGANISATION IN DIFFERENT RACES OF MEN; AND, FIRST, OF VARIETIES IN THE COMPLEXION AND IN THE STRUCTURE OF THE SKIN.

WE now proceed, according to the arrangement above mentioned, to consider the varieties of organisation which distinguish the races of men, — differences of structure coming first in order, and preceding those of the physical functions and the phenomena which refer to the higher principles of life. We here find, in the first place, two classes of facts most striking to our observation: first, the diversities in external parts, in the colour and texture, or in the qualities of the superficial or outer covering of the body; secondly, varieties in the internal parts, in the proportions which they bear to each other, and the construction of the bony fabric. In order to form a correct idea of these diversities, and to estimate their bearing on the general question to be discussed, we shall find it necessary to survey them collectively in the several aggregates in which they are displayed, as the characters of particular races. But there are some points connected with this subject which require a more detailed examination than this method allows. We must, in the first instance, consider accurately the intimate nature of those organic peculiarities on which the variety of complexion, and of the qualities of the integument and of the hair, depends; pointing out, as we proceed, circumstances which illustrate the relation of these phenomena to the question of diversity or sameness of species. We shall afterwards advert to the varieties of form and configuration, and divide human races, chiefly with reference to this part of the subject, into several groupings.

The varieties in the colour of the body, and the texture of the inner and outer integuments, depend on the organisation of parts, which are in one sense extracutaneous. These parts belong to what is sometimes termed the horny covering of the body, and are often said, though erroneously, to be in their nature inorganic, or at least not possessed of proper vitality; they are really endowed with a peculiar vital condition, and with a very remarkable and curious mode of organisation, the leading characters of which have lately been ascertained by microscopical researches, though much, perhaps, remains to be done before they can be fully and satisfactorily elucidated.

Of Varieties in Colour or Complexion.

It has generally been thought that the differences of colour or of complexion are less important in the discrimination of races than other characters, particularly than varieties in the form of the body and in the shape of the skull. A French writer of the present time, M. Flourens, well known for the extent and accuracy of his researches in various subjects connected with anatomy and physiology, considers the difference of colour as more essentially characteristic of distinct races than any other peculiarity. The grounds of this opinion will be made apparent to the reader in the following pages.

It is a common remark, that the complexion or the colour of the skin has a certain relation or correspondence to that of the hair and to the hue of the eye, or rather of the iris. This is true as a general observation; but there are many exceptions to the remark, and particularly as it respects individuals and races who have black hair. Among Europeans the two most strongly marked varieties of complexion are those which the French term "blonde"

and "brunette;" one having blue eyes, light flaxen hair, and a fair skin; the other, black eyes, a browner skin, and black hair. As we know no expressions in English precisely correspondent with these names, blonde and brunette, I have adopted those of xanthous and melanous as distinguishing terms. To these two varieties we must add a third, the leucous or the albino, which is regarded as a kind of monstrous, or defective phenomenon, being much more rare than the preceding. The greater number of persons in the middle countries of Europe are neither properly blondes nor brunettes, xanthous nor melanous, but have a complexion which is between these two extremes. In many northern parts the xanthous predominates, and in the south the melanous. If we divide human races into these three varieties, founded chiefly on the colour of the hair, we must consider the melanous as comprising great diversities in the colour of the iris and in the shade of the skin. In various nations who have generally black hair, the iris is often of a deep brown or chocolate colour, as among the Chinese; in many it is frequently of a green or hazel hue, as in some tribes of Negroes in Kongo; in some black-haired people it is grey and even blue. All these are variations from the more prevalent hue, which is black when the hair is of that colour; the variations which tend towards the developement of a light complexion, sometimes affecting only the eyes, while the skin remains of a very dark hue; in other examples the skin is also white, or, as it were, etiolated; in some the hair itself varies, and becomes yellow or red, and this even in black-skinned races: the hue of the skin, however, generally assumes, under the same circumstances, a lighter shade. These variations occur, as we shall prove by examples, in the offspring of melanous, and even of black races. But similar changes make their appearance even

in individuals. Children born fair, and continuing to have light brown hair during youth, often become black-haired as they approach the adult age. A similar transition has been known to take place from the leucous to the xanthous complexion; that is, albinos cease to be such. The hue of the eye in the leucous, or albino, is red; the black pigment which lines the choroid, as well as the colouring substance of the iris, being defective, a red tinge is imparted to the light which penetrates the transparent blood-vessels of the iris and the interior parts of the eye. This defect, joined to a total want of colouring matter in the hair and the skin, constitutes a true albino. When the colouring matter, which was during infancy defective, is produced in after life, the xanthous complexion takes the place of the leucous, as, in more frequent examples, the melanous supersedes the xanthous.

The following observations, illustrative of this remark, are extracted from an excellent paper by Professor Graves of Dublin:—“Last year Dr. Ascherson informed me that he had seen a case of the after developement of the pigment of the eye in an albino boy three years old. This child had at its birth white hair and violet-coloured eyes with dark red pupils; at the end of the third year its hair was light brown, and its eyes were blue, but they had still, in a remarkable degree, though less so than before, that restlessness peculiar to albinos. This was the only case of the kind I ever heard of, except that communicated by Michaëlis in Blumenbach's ‘*Medicinische Bibliothek*,’ Vol. III. page 679; which, however, rests only on the uncertain authority of some peasants. Singularly enough,” says Dr. Graves, “I had soon the good fortune to meet with a similar case myself. In my younger days there were two children, a brother and sister, living near me, who presented such striking symptoms of leucosis in their eyes, hair, and skin, that they

were recognised as albinos even by non-medical persons. My attention was lately drawn to them by an advertisement in the papers in which their name occurred ; and I learned that the brother had become a tobacconist ; but, to my great astonishment, on going to see him, I found that his eyes had changed from violet-red to grey, and his hair from white to light brown, and that the susceptibility of the eyes to the light had greatly diminished."

The texture of the body in which all these varieties have their seat is the extracorial or exodermal structure, constituting, if I may so speak, the outer coating of the body, external to the true skin, which corresponds to the cuticular and corneous excrescences of animals,—a structure which includes horns, hoofs, hair, feathers, and all similar appendages in different orders of animals. This structure displays infinite diversities in colour, constitution, and organisation, and is the most variable tissue on the whole body. Many different opinions have, however, been lately maintained, and much research has been made, as to the nature and texture of the parts on which the variety of colour depends ; and it will be absolutely requisite, in order to obtain a tolerably correct knowledge of this subject, to trace briefly the history of these investigations.

The ancient anatomists were acquainted with two parts only of the common integument ; they had no notion of any thing interposed between the true skin, which is termed cutis, dermis, and sometimes corium, and the scarf-skin, or outer skin, called cuticle or epidermis. We may observe that these are the two principal constituent parts of the integument of the whole body, both in men and in all mammiferous animals. The epidermis is the outer covering of all the properly external surface of the body. When continued over the internal

surfaces it is termed *epithelium*; while, by some, the name of epithelium is extended both to the cuticle and proper epithelium. The celebrated anatomist Malpighi was the first who discovered a third layer, or membrane, interposed between the cutis and the cuticle. He perceived that the seat of colour in the skin of the Negro is neither the epidermis nor the cutis, both of these parts of the skin being of the same colour as in the Europeans. Malpighi had previously discovered a mucous membrane of a reticular texture, or consisting of a sort of net-work, situated beneath the epidermis in the tongue of an ox; and he conjectured the mucous membrane, which he afterwards found on the cutis in the Negro, to be a structure of a similar kind. From this supposition originated the term, long so popular, of *rete mucosum*. Albinus afterwards corrected the observations of Malpighi, and exhibited the coloured substance between the two skins as a continuous membrane. In his time the integument of the Negro was supposed to be, and was described in anatomical plates as consisting of, three distinct parts,—the cutis, white; the epidermis, of an ash colour; and the mucous layer, black. Long after this period, Cruikshank, in a series of observations on the skin of a Negro affected by the small-pox, discovered not less than four layers interposed between the cuticle and the true skin; viz. two situated beneath the colouring matter, the coloured layer itself, and a fourth exterior to the coloured layer. The investigation was pursued by M. Gaultier, principally by watching the effects produced by the application of blisters to the skin of a Negro. This writer also thought that he could discover four layers; viz. one consisting of vascular papillæ (*bourgeons vasculaires sanguins*) which has been termed the “corpus papillare,” or papillary body; a second which he names a deep-seated albugineous membrane; a brown substance, or

layer of colouring matter ; and a superficial albugineous membrane.

M. Flourens, who has lately written an elaborate memoir on this subject, has attempted still greater precision. In his dissections he was enabled to display before the Academy of Sciences four distinct layers interposed between the outer cuticle and the cutis, without enumerating the papillary or vascular structure before alluded to. The account which this celebrated anatomist has given of his discoveries is extremely curious, and they have led him to important results. The four layers are, first, one lying immediately on the cutis, which is of cellular structure, and forms a reticular tissue ; secondly, a continuous membrane which has the aspect of mucous membranes in general ; on its external surface is spread the black pigment, which may be termed a layer, though it is not firm and coherent enough to be considered as a membrane, this is reckoned as the third layer ; exterior to the pigment is the fourth layer or membrane ; this is the interior portion of the epidermis, which is divisible into two distinct laminæ. Of these four layers the second, which is the mucous membrane, underlying the pigment, deserves the most particular attention, more especially as it constitutes, according to M. Flourens, a distinct organised body, which exists only in men of dark colour, and is entirely wanting in the white races, or at least, as M. Flourens says, “ could not be detected in them by the *ordinary method of maceration*.”* On the external surface of the mucous membrane is spread, as we have seen, the pigment, which, when denuded by maceration, is of much darker hue than when seen through the semi-transparent double cuticle.

* “ Recherches Anatomiques sur le Corps Muqueux, ou Appareil Pigmental de la Peau, dans l'Indien Charrua, le Nègre, et le Mulâtre.” Par M. Flourens. Ann. des Sc. Naturelles. Paris. Tom. vii. p. 156.

The internal surface of the same membrane is roughened by prolongations, which pass through the interstices of the intervening cellular tissue, and fix themselves into the cutis. These prolongations form the sheaths of the hairs, reaching under their roots, and appearing to constitute the internal coat of the bulb of each hair; they only exist where the hairs arise. The mucous or pigmental membrane itself is throughout of nearly equal consistence, and sufficiently thick to be divisible into two laminae: it is on its outer surface that the colouring matter is spread; this matter, as we have observed, is not a distinct membrane; it is merely a layer or deposit "*un enduit*," a sort of plastering. It is immediately covered by a true continuous membrane, which is the inner lamina of the epidermis.

M. Flourens displayed by maceration all these layers in the skin of a Negro, in that of a Mulatto, and likewise in the integument of two Charruan Indians, belonging to a very dark race of native South Americans.* On subjecting the skin of a white man to the same process of maceration, he failed entirely to discover either the mucous membrane or the pigment which is deposited upon it. He was unable to find any membrane in the integument of a white man interposed between the white cutis and the outer lamina of the epidermis, except that internal coat of the epidermis itself already mentioned; and this, in his opinion, is the seat of the discoloration which is produced in the complexion of a white man by exposure to the heat of the sun.

* Two individuals of a now exterminated race, who were brought to France from their country near the Uruguay. I saw these persons living some years ago in Paris. Their complexion was as dark as that of many Negroes, and no epithet could be less appropriate to it than that of red, which is often applied to all the American tribes. A similar account is given of the colour of this tribe by Don Felix de Azara. They were a particularly ferocious, gloomy, and taciturn people, and, unlike their neighbours, the Guarani, were insusceptible of civilisation.

M. Flourens is not the first anatomist who has attempted without success to discover the so-termed rete mucosum in the skin of white men. Dr. Gordon averred long ago, that after trying all the usual means, he was never able to succeed in tracing the existence of such a membrane in white persons. M. Flourens has further maintained, that the seat of discoloration in the white skin by exposure to heat is in the inner lamina of the cuticle ; and, in a subsequent memoir, he pointed out the same membrane as the seat of the brown colour, which is observed to surround in females the areola mammarum.*

It was remarked long ago by Soemmerring, that the cuticle is in the Negro of a browner and darker hue than in the European ; but this does not coincide with the observation of M. Flourens, who considers the discolorations which take place from various causes in the skin of white men as totally different in kind, and having the seat in a different structure, from the cause of blackness in the Negro. The former change, according to him, depends merely on a hue imparted by temporary causes to the cuticle or scarf-skin, while the colour of a black man arises from a particular membrane entirely wanting in the white races. M. Flourens thus draws very strongly the line of discrimination between these two divisions of mankind. He regards the diversity in question as constituting a really specific distinction, or as marking out the Negro and European as separate species of beings. In fact, the endowment of an entirely peculiar organ to one race, of which no traces are to be found in the proximate tribe, is a much greater difference than is often to be found on comparing species which stand next to each other in the

* " Recherches Anatomiques sur les Structures Comparées de la Membrane Cutanée, et de la Membrane Muqueuse." Par M. Flourens, Ann. des Sc. Nat. Tom. ix. p. 239.

zoological series. Many facts were long ago on record in the works of medical authors, and others were known of almost daily occurrence, which are scarcely intelligible on the supposition maintained by M. Flourens. For example, a variety of disordered states of the constitution are known to occasion a very deep tinge of the skin in Europeans. Many females are well known to have a dark tinge extended over a considerable space round the mamma during the period of pregnancy, which disappears afterwards in a great measure. The change of colour which happens at such periods varies in its degree of intensity, as well as in the space occupied by it; and in some individuals it has been known to cover the abdomen, and even to affect the whole body. These facts are quite sufficient to prove that, independently of the influence of solar heat, a physical change may take place connected with the state of the constitution which imparts a black hue to the skin similar to that which is natural to the African race.*

This colouring matter is also liable to disappear by absorption in skins to which it is natural. Instances are not unfrequently observed in different countries in which Negroes gradually lose their black colour, and become as white as Europeans.†

* Bomare, in an article cited by Blumenbach, mentions a French peasant whose abdomen became entirely black during each pregnancy; and Camper has given a particular account of a female of rank who had naturally a white skin and beautiful complexion, but whenever she became pregnant began immediately to grow brown. "Vers la fin de sa grossesse" he says, "elle devenait une véritable négresse;" after delivery the dark colour gradually disappeared. Dr. Strach, in a work on intermittent fevers, which is cited by Soemmering, mentions the case of a man who after a fever became as black as a Negro. Blumenbach says that he possesses a part of the skin taken from the abdomen of a beggar which is as black as the skin of an African. Haller, Ludwig, and Albinus, have recorded similar instances.

† An example of this kind is recorded in the fifty-seventh volume of

It appears from these facts, that a substance giving occasion to various degrees of blackness is sometimes produced in the skins of persons born white, and that, on the other hand, the colouring substance in black persons is capable of disappearing; such phenomena appear insusceptible of explanation on the view of the structure of the skin adopted by M. Flourens, and they are calculated to direct our thoughts to the alternative which seems to be admitted by him, viz. that maceration and the ordinary purposes of examination by the natural eye afford insufficient means of ascertaining the intimate structure of the skin.

It is evident that microscopical investigation was alone adequate to the solution of all these doubts, and to a display of the intimate structure of the tegumentary organs. This task has been commenced and performed in a satisfactory manner by the combined researches of several German anatomists, among whom Henle, Purkinje, and Schwann, are the most distinguished.* By these writers it has been proved that the outer integument does not consist at all of continuous membranes, but is of a cellular structure, and is composed of several layers of cells, and that its different parts are not distinguished from each other by such definite lines of separation as they have been supposed to be. The whole outer skin consists in reality of a complicated structure

the "Philosophical Transactions." Klinkosch mentioned the case of a Negro who lost his blackness and became yellow; and Caldani declares that a Negro, who was a shoemaker at Venice, was black when brought during infancy to that city, but became gradually lighter, and had the hue of a person labouring under slight jaundice.

* Henle, "Symbolæ ad Anatomiam Villorum Intestinalium, imprimis eorum Epithelii et Vasorum Lactorum." Berol. 1837, 4to. Also "Ueber die Ausbreitung des Epithelium im menschlichen Körper," vom Prosector Dr. Henle, in Berlin. Müller's "Archiv." 1838, p. 103. Purkinje, Müller's "Archiv." 1836, p. 290. "Mikroskopische Untersuchungen," vom Dr. Th. Schwann. Berol. 1839.

of cells, termed by anatomists cytoblasts, coating all the surfaces of the body. This exterior covering not only pervades the outer surface of the body, but is continued over all the mucous membranes into the excretory ducts, over the smooth and polished lining of the serous membranes, the inner surface of the heart, and that of the blood-vessels in their minutest ramifications. The cells, or cytoblasts, contain a solid nucleus of a round or oval form, and marked by one or two pointed granules. These nuclei are of uniform structure, but the transparent cells which envelope them vary in structure; and this variety constitutes the different appearances of the epithelia, or outer membranous linings of all the surfaces, of which there are, according to Henle, three kinds. The first kind, having the cells in close contact with the nuclei by which they are filled, are placed in a continuous structure; and from the resemblance of this to the stones placed in the pavement of a street, it is termed by Henle *pflaster-epithelium*, or pavement epithelium. This kind constitutes the covering of the cutis, and most of the serous membranes, including the lucid cornea expanded over the ball of the eye. Cells of a conical form in different arrangements compose the two other kinds of epithelium, namely, the cylindriform epithelium and the ciliated epithelium, which cover different internal surfaces of the body. In the pavement epithelium, or that coating which lies external to the cutis, the cells are seen to lie stratified one upon another, arising from the cutis, and undergoing changes of form according as they are compressed outwardly. More externally, the nuclei and the cells are progressively flattened, so that they appear at last as mere scales. The form of the cells, from being round, becomes polygonal from pressure, and finally, at the outer part, lamellar. In the outermost layers of the epidermis, the nuclei are scarcely at all discernible, and the laminæ, or scales, are so blended, that the aid of magnifying powers,

all the previous steps of this gradual modification being known, is alone capable of displaying the real structure of the parts.

It thus appears that the idea of a given number of distinctly organised membranes, continuous and independent of the contiguous structures, must be abandoned: it was formed from an erroneous and defective view of the nature of the integumentary apparatus.

Henle further examined the pigment membranes, as he terms them, namely, those apparently membranous parts which give a colouring to various surfaces; and he found that these are likewise of a cellular, and not properly of a membranous structure. The pigmental structure of the choroid coat of the eye is composed of polygonal cells, the centres of which are overlaid by colourless nuclei, and the surrounding space within the cells is partly filled by granules of pigment. The same anatomist made observations likewise on the skin of the Negro; and here he discovered, besides the order of cells above mentioned, others also, which contain the black pigment that tinges the African skin. He found these last aggregated, especially on those parts of the rete which project and correspond with the furrows on the surface of the cutis. They resemble in form the cells in the pigment of the eye, that is, they are sometimes completely hexangular, but more commonly only approximating to this shape, being polyhedral, or irregularly spherical. Their length, according to Henle's measurement, reached to 0.0039—0.0062 lines; their breadth to about 0.005 lines.*

Dr. Gustav Simon of Berlin, at a somewhat later period, took pains to determine whether the various discolorations, or diversities of hue, which make their appearance occasionally on the skins of Europeans, including

* Müller's "Archiv." 1840. Heft 2, 180.

healthy and natural varieties of tint and those which occur in morbid states of the system, depend upon the presence of similar cells filled with pigment, or originate in some other manner.* To the natural or normal varieties of this description in the European skin belongs more especially that kind of discoloration which appears in the areola mammarum. Dr. Simon says that he has frequently examined the areola in dead bodies, in examples in which the skin was there much discoloured, and decidedly of a brown hue. He found, on examining thin lamellæ, separated by means of perpendicular incisions, that the discoloration depended on the presence of cells filled with pigment. They lay in the rete Malpighii, and were seen in great numbers in the space between the papillæ of touch—*den gefühlswärzchen*. When he insulated the cells by tearing away a similar piece of the skin, only scraping off the epidermis, he immediately perceived clearly the pigment contained in them like small nuclei. Sometimes he perceived, also, cells which contained nuclei of pigment only in their periphery; while in their middle part none were to be seen. The shape and size of the particular cells agreed with Henle's description of the pigment-cells in the Negro. The proper epidermis appeared, both when the light fell upon it and when it shone through the transparent texture, *uncoloured*; and even when he soaked in water a piece of the skin from the areola so long that the epidermis began to get loosened, and examined one lamella of the outer skin after another, he could find no pigment-cells in the more superficial layers.

Besides the colouring of the areola mammarum, brown discolorations are often found, as it is well known, in other

* P. 181. "Ueber die Structur der Warzen und ueber Pigmentbildung in die Haut," von D. Gustav Simon. Müller's "Archiv." 1840, 189.

parts of the skin in Europeans. On examining the structure of the skin in these parts, Dr. Simon made observations precisely similar to those above related.

To the abnormal discolorations of the skin, which are produced by pigment-cells, belong especially many kinds of *nævi materni*, or congenital spots, as well as summer freckles. Of *nævi materni*, it is well known that there are two kinds, namely, vascular *nævi* and pigmental *nævi*. The latter form either spots greater in extent, and of various colour (these are the proper mother-spots so called), or present small brown, and sometimes even quite black spots, which either do not at all raise themselves above the superficies of the skin, or, when otherwise, are seldom elevated more than the thickness of a pin, and are in general of an irregularly round form. These small round spots are called moles: they must not be confounded with the spots of *ephelides*, or *pityriasis versicolor*, which bear the same name.

Of the greater *nævi materni* Dr. Simon has examined two specimens, one of a dark brown, the other of a greyish black colour. The colouring material was also, in this case, contained in pigment-cells, which were situated in the *rete Malpighii*. They lay more thickly spread than those seen in the *arcola*, as above described, but otherwise corresponded entirely with the cells found in that situation.

The moles, of which Dr. Simon has been enabled to examine many, since they are often seen on bodies, were precisely similar in structure, when they are not elevated above the surface of the skin, to the two greater *nævi* above mentioned. In those which rise above the skin, the *corium* is found to form small projections, consisting of a cellular web imperfectly organised. On the surface of these the pigment-cells are dispersed, and over them the external skin. The latter appeared uncoloured, and in its superficial layers no pigment-cells could be perceived.

Even in summer freckles (*lentigo*) the colouring substance lies in the rete Malpighii, which, in places where these spots are found, appears of a clear brown when penetrated by light. When strong magnifying powers are applied, it is easy to be fully convinced of the presence of pigment-cells.*

All these abnormal discolorations of the skin are therefore related, on the one hand, as Dr. Simon concludes, to the normal or natural colorations found in the Negro, and in many parts of the surface of the body of Europeans, and, on the other hand, make a transition to the character of the disease termed melanosis, in which, as J. Müller has proved, the production of pigment-cells keeps pace with a change from the normal or healthy state of organisation in the affected parts.

We may venture to conclude, from the results of these investigations, that there is no organic difference between the skin of the European and that of other races of men that gives reason to imagine a diversity of species in mankind; but, on the contrary, that transitions take place to a certain extent, independently of the agency of climate and the principal causes of variation, from the conditions of structure belonging to one race to those which characterise the other. We shall hereafter find reason to believe that this transition, under different circumstances, is very much more complete.

It will be worth while, before we take leave of this subject, to observe that the epidermic or horny tissue, corresponding in many tribes of animals to the extracutaneous texture which is the seat of variations in colour and in the hair of human beings, is precisely that part of the organic system which undergoes the most striking and even surprising alterations. It is this tissue which displays the variety of horns in tribes possessed of such appendages, some races of the same species having a great

profusion of frontal antlers, while others are entirely destitute of them; and these variations, as we have seen upon evidence, are known actually to arise within the limits of one stock. The hoofs of many animals undergo similar changes: they are parts of the same structure. Perhaps of all instances of such deviation, that of the solid-hoofed swine are most remarkable, as there appears in this case an imitation of the really specific structure of other tribes of animals. Such a breed is well known; and nobody ever suspected it to constitute a distinct species.

It was long ago observed by Buffon that the skin itself displays great variations in many tribes of animals, and that this is the most palpable variation produced by the state of domesticity. The skin, for example, becomes softer in the domesticated race of asses; the wild asses of Persia have a rough tuberculated skin, which disappears on domestication. It is of the tuberculated skin of the wild ass that the Levantines make the grained leather termed *chagrin*.

The history of the porcupine family affords a curious illustration of the anomalies which display themselves in the textures external to the true skin, and of the wide range of variation to which these external coatings of the human body, as well as the corresponding parts in the inferior animals, are subject.

A boy, aged fourteen years, named Machin, born in Suffolk, was exhibited to the Royal Society in 1731. His body was covered by a remarkable kind of integument, which was thus described by Mr. Machin:—

“His skin, if it might so be called, seemed rather like a dusky-coloured thick case, exactly fitting every part of his body, made of a rugged bark or hide, with bristles in some places; which case, covering the whole except the face, the palms of the hands, and soles of the feet, caused an appearance as if those alone were naked and the rest

clothed. It did not bleed when cut or scarified, being callous and insensible. It was said he sheds it once every year, about autumn; at which time it usually grows to the thickness of three-quarters of an inch, and then is thrust off by a new skin which is coming up underneath." It was not easy to think of any sort of skin or natural integument that exactly resembled it. Some compared it to the bark of a tree; others thought it looked like seal-skin; others like the skin of an elephant, or the skin about the legs of a rhinoceros; and some took it to be like a great wart, or number of warts uniting, and overspreading the whole body. The bristly parts, which are chiefly about the belly and flanks, looked and rustled like the bristles or quills of a hedgehog shorn off within an inch of the skin. The second account of this person was communicated to the Royal Society by Mr. Baker. He was at that time forty years of age, and had been shewn in London by the name of "the porcupine-man." He is described as a "good-looking, well-shaped man, of a florid countenance, who, when his body and hands are covered, seems nothing different from other people. But, except his head and face, the palms of his hands, and soles of his feet, his skin is all over covered in the same manner as in the year 1731; of which, therefore," continues Mr. Baker, "I shall trouble you with no further description than what you find in Mr. Machin's account above mentioned, only begging leave to observe that this covering seemed to me most nearly to resemble an innumerable company of warts, of a dark brown colour and a cylindrical figure, rising to a like height, and growing as close as possible to one another, but so stiff and elastic, that when the hand is drawn over them they make a rustling noise." "When I saw this man in the month of September, they were shedding off in several places, and young ones of a paler brown observed succeeding in their room, which he told me happens an-

nually in some of the autumn or winter months ; and then he is commonly let blood, to prevent some little sickness which he is subject to whilst they are falling off. He has had the small-pox, and has been twice salivated, in hopes of getting rid of this disagreeable covering ; during which disorders the warting came off, and his skin appeared white and smooth like that of other people, but, on his recovering, soon became as it was before. His health at other times has been very good during his whole life.

“ But the most extraordinary circumstance of this man’s story is that he has had six children, all with the same rugged covering as himself ; the first appearance whereof in them, as well as in him, came on in about nine weeks after the birth. Only one of them is living, a very pretty boy, eight years of age, whom I saw and examined with his father, and who is exactly in the same condition. It appears, therefore, past all doubt,” says Mr. Baker, “ that a race of people may be propagated by this man, having such rugged coats and coverings as himself ; and if this should ever happen, and the accidental original be forgotten, it is not improbable they might be deemed a different species of mankind.”

That the different complexions of mankind are not permanent characters may be sufficiently proved by numerous facts collected from the physical history of particular races of men. It is hardly necessary, in this instance, to appeal to the infinite number of phenomena which are to be found, precisely analogous in all the circumstances of their origin and subsequent propagation and permanence in entire breeds, in the various tribes of animals, there being scarcely any tribe of warm-blooded creatures which are not subject to become thus diversified. The reader will find, in the following outline of the history of particular tribes of the human family, instances of this variation of colour, — of a change from white to black, and

from black to white, or of both complexions actually subsisting in the undoubted progeny of the same stock ; and these instances so multiplied and so well authenticated, as to leave no doubt as to the conclusion which we are obliged to draw in this part, at least, of the investigation before us, as to the great question of the unity or diversity of the human species.

SECTION XI.

ON THE STRUCTURE OF THE HUMAN HAIR.

THE structure of the hair has not been so fully elucidated as that of the skin, though much labour has been bestowed upon the subject by various microscopical observers since the elaborate works of Heusinger and Eble were published.* These writers supposed the human hair, like the quills of hedgehogs and porcupines and the bristles of hogs, to consist of two distinct parts, a cortical outer coat, and an internal spongy structure. This has been denied by later observers. Weber declares the human hair to consist of a homogeneous substance, in which no distinction of cortex and medulla can be perceived.

The hair issues from follicles, by a club-shaped root or bulb, compared to a bud (*keim*), which is thicker than the filament of the hair. Müller supposes that the substance of the hair is formed by the secretion of a horny matter from the surface of a conical vascular pulp, contained within the bulb, and which, in fact, is a vascular

* "System der Histologie," von Heusinger. Eisenach. 2, 1823.
"Die Lehre von der Haaren," von Dr. Burkard Eble. 2 bänden in 8vo. Wien. 1831.

prolongation of the bottom of the follicle.* The hair, as he says, grows by the addition of new matter at its root; consequently, the extremity is the part first formed.

Since the investigations of Henle and Schwann have demonstrated the cellular organisation of the skin, some researches have been made as to the hair, in the expectation of detecting a similar structure in its component parts. A paper of Gürlt's in Müller's "Archiv."† had this purport; and the subject has been more recently pursued in a memoir by Dr. Bidder of Dorpat, published in the same journal during the last year.‡

At the origin of each hair two parts, according to Dr. Bidder, are distinguished, the hair-sheath (*haarbalg*), and the germ, or hair-bud—*bourgeon*—*haarkeim*. The bud reaches below the commencement of the sheath, and at its extremity, where it is joined to the surrounding soft parts, is even as perceived by the naked eye, of an intensely dark colour. The extremity of the hair appears under the microscope a dark-coloured mass, consisting of small grains, which can be separated by the aid of acetic acid and careful division, and be shewn to consist of minute but distinct cells, or cytoblasts, each containing its nucleus. The cells are united by a tenacious inorganic substance, to which the name of cytoblastema is given. The sheath which envelopes the substance of the hair is lined within by a peculiar epithelium, consisting of colourless and transparent cells: into this structure the cellular one of the bud passes uninterruptedly, but the latter is distinguished by its dark colour. The cells of the bud take the form of extremely fine threads, and appear like fibres lying parallel to each other, and united by a transparent

* Müller's "Physiology," translated by Baly, vol. i. p. 398.

† Gürlt, in Müller's "Archiv." 1836.

‡ "Bermerkungen über Entstehung, Bau und Leben der menschlichen Haare," von Dr. Bidder, in Dorpat. Müller's "Archiv." 1840.

cytoblastema. The entire hair thus may be said to consist of a bundle of longitudinal fibres. The origins of these are threadlike cells, which are continued from the bottom of the hair-bud to the end of the hair itself, but which, in this course, undergo essential changes in size and form. The developed hair is uniform through its whole mass; no pith and external coating can be distinguished; but, by maceration in concentrated acids, it becomes so soft that it can be separated into longitudinal threads; but these threads are found under the microscope to be bundles of numerous fine fibres. The latter, having an extremely small diameter, are the elementary constituents of the hair: they have the appearance of dark lines, becoming in some places broader than at others, united by a yellowish cytoblastema. The thickness of a human hair from the head being estimated at one-tenth of a line, there must be 250 of such elementary fibres, without reckoning any space for the certainly existing cytoblastema to fill up this extent.* But in this part of Dr. Bidder's investigation some difficulty arises as to the size and number of these fibres, compared with the dimensions of cells in the bud from which they originate; and this he confesses that he has not been able to clear up.

As to the seat of colouring matter in the hair, Dr. Bidder concludes that it is produced in the lowest parts of the bud by the dark contents of the cells. It is, therefore, precisely analogous to the colouring of the rete mucosum. But in the developed hair, it appears, as he says, that the chief seat of colour is in the yellowish or brownish-coloured mass, termed cytoblastema, which surrounds the fibres, and is exterior to them.

* Dr. Grant has remarked that this space, filled by the 250 fibrils, is the mere diameter of the hair, and that to fill its entire calibre there must be about fifty thousand.—See Dr. Grant's "Outlines of Comparative Anatomy," p. 647, 8vo. with 147 Woodcuts. London, 1841.

It is to be hoped that on this and other subjects connected with the structure of the hair, further elucidation is hereafter to be obtained from microscopical researches. The probable conclusion from all that is at present known seems to be, as it has been extremely well expressed by an ingenious and able writer, who has illustrated many parts of minute anatomy by comparing analogous structures in different orders of beings, "That each of the cells contained in the hair-bud gives origin to a bundle of fibres, in the same manner as does that of the cortical substance of the feather, and that the fibres are really, in both instances, elongated secondary cells."*

Of the National Differences of the Human Hair.

The varieties as to colour and structure in the hair of different nations, is one of the most remarkable diversities of physical character that distinguishes them.

The colour of the hair of animals varies with climate. Eble observes that in northern regions there are no black horses; and that hares, squirrels, weasels, and many other animals, are there white. This does not hold true with respect to all tribes of animals, as the sables brought from Siberia testify. In the human kind it is true in a general point of view, but with many exceptions. The facts connected with this part of the subject will hereafter come under our observation. With respect to the quantity of hair that grows on the human body there are well-known differences between races. The Mongoles, and other Northern Asiatics who are similar to them, are noted for the deficiency of their hair and for scanty beards; and the same character is ascribed to all the American nations, who, in some other respects, resemble the Northern

* "Principles of General and Comparative Physiology," by Dr. W. B. Carpenter. 2d edit. London, 1841.

Asiatics. Blumenbach and Eble conjectured that the habit of pulling out the hair through many generations continued, may have produced at length this national variety. But it is too general to be ascribed to so accidental a cause.

We find some instances of races bearing an exuberant growth of hair. Among the *Ainos*, or in the Kurilian race, there are individuals who have hair growing down the back and covering nearly the whole body.

It is probable that none of these national diversities exceed that measure of variety which occurs in the same nation in different families.

The Northern Asiatics and Americans have generally straight lank hair, though with occasional exceptions. Europeans have it sometimes straight and flowing, at others considerably curled and crisped. I have seen some Europeans whose hair is nearly, if not quite, as crisp as that of a Negro. Even among Negroes themselves there is a very great variety; and if we take the entire mass of the black native races of Africa into comparison, we shall find tribes among them who, similar in complexion and in most other physical peculiarities, yet differ in regard to their hair, and present every possible gradation, from a completely crisp, or what is termed woolly hair, to merely curled and even to flowing hair. A similar observation holds respecting the natives of the islands in the great Southern Ocean, where some individuals have crisp, and others merely curled hair; this variety occurs in the same race, and where there is no reason to suspect intermixture of breeds. These examples will come under our notice. It has been observed that the hair on the eyebrows and eyelids of Negroes is not woolly in appearance, though more curled than in Europeans. The nature of the crisp, and, so termed, woolly appearance of the hair in the Negro, must be made a subject of careful investigation, especially as this is one of the

characters which give rise to a suspicion of distinctness of race and origin.

Of the Nature of the Hair of a Negro.

The hair of the Negro has been thought the most decidedly different from that of other human races. It is commonly said that the substance which grows on the head of the African races, and of some other dark-coloured tribes, chiefly inhabiting tropical climates, is wool and not hair. In order to determine this point, it would be requisite to form a clear idea of the difference between hair and wool.

Dr. Eble examined with a microscope the wool of the Merino and of the Chinese sheep, and found a striking difference between these substances. He says, that all wool displays filaments twisted and matted in all directions; and, moreover, the shaft of the filament of wool does not keep an uniform calibre, but appears thickened here and there, and often swelled out with an appearance of knots. He adds, "I could every where distinguish clearly the so-termed medulla or pith—the transparent canal; and could accurately discriminate between this and the cortical substance. Yet in the various proportions which these parts bear to each other is to be found the chief difference between the finest and the coarsest wool. The cortical part appeared in both almost equally thick and intransparent, at least near the edge. But the canal in common wool seemed divided into more numerous spaces, resembling irregular cells; while in the wool of the Merino sheep the cells appeared more regularly arranged. The whole canal of the sheath seems to be separated by regularly interposed fine transverse laminæ. The hair of the Tibetan goat, of which the Kashmire shawls are made, approaches in its texture very nearly to the Merino wool, only it is smaller in the diameter of the sheath, and the transverse laminæ appear

not so regularly placed. The Chinese sheep has wool, and interspersed among it rough coarse hair.”*

It had been conjectured by Mr. Monge and others, that the felting quality of wool is owing to the rough nature of the surface of its filaments, and that these filaments have a feathered or barbed edge; but the merit of discovering this property as a matter of fact is due to Mr. Youatt. According to this writer the true cause of the felting property of wool, and, at the same time, the character which distinguishes it from hair, consists in the serrated nature of its external surface. When examined through a microscope of great power, the fibre of Merino wool assumes a riband-like form with serrated edges. When the fibre is viewed as an opaque object, the serrations are found to result from a structure resembling a series of inverted cones, encircling a central stem, the apex of one cone being received into the base of the superior one; each cup-like cone having indented edges directed from root to point, as seen in the annexed figures.

Fig. 23.



A fibre of long Merino wool, viewed as a transparent object.

Fig. 24.



The same, viewed as an opaque object.

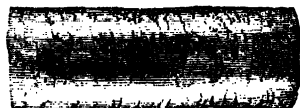
Hair, although sometimes covered with scales or rugosities, has no serrations, or tooth-like projections. The hair of a tiger is covered with scales like those on the back of a sole; while in the wool of the same animal the serrations are distinct and numerous.

Fig. 25.



The wool of the Tiger, transparent.

Fig. 26.



The hair of the Tiger, transparent.

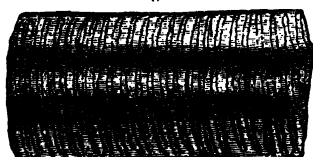
The wool of a rabbit is fine, with sharp angular serrations to the number of 2880 in an inch. The hair of a rabbit varies from the $\frac{1}{250}$ to the $\frac{1}{300}$ part of an inch in diameter, and is covered with a scaly incrustation, which cannot be said to be serrated.

Fig. 27.



The wool of the Rabbit, opaque.

Fig. 28.



The hair of the Rabbit, transparent.

Fig. 29.



The hair of the Rabbit, opaque.

The wool of a bear, which is very fine, has serrations which, as Mr. Youatt says, resemble so many spines projecting at irregular distances, and at a very acute angle. In the Italian wolf-dog, which has a considerable portion of short wool beneath the hair, the serrations of the wool were found by Mr. Youatt to be superficial and irregularly placed, some of them resembling small spines, and others like rounded prominences. When viewed as an opaque object, the cup appeared to be composed of two or three leaves with rounded extremities.

Fig. 30.

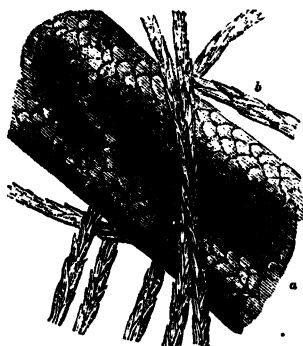
Seal's hair, *a*, and wool, *b*.

Fig. 31.



The wool of the Bear.

Fig. 32.



The wool of the Wolf-Dog, transparent.

Fig. 33.



The wool of the Wolf-Dog, opaque.

It appears certain, from the observations of Mr. Youatt, that Merino wool, and some other kinds of wool, consists of filaments having serrated edges. But there are many kinds of wool produced by other breeds of sheep, in which this property cannot be discovered. In these, however, the filament is very different from that of hair, being of unequal thickness, and having rough, uneven edges; whereas the filament of hair is a smooth and even-sided tube, and nearly of equal calibre.

A careful observation, with the aid of the microscope, will convince every body who makes it, if I am not much mistaken, that the hair of the African is not wool, but merely a curled and twisted hair. I have seen and examined the filaments of hair belonging to different races of men, and have compared them with the filaments of wool from the Southdown sheep, with the assistance of Mr. Estlin, who is skilful and long practised in the use of the microscope, with the aid of glasses magnifying about 400 times. Hairs of a Negro, of a Mulatto, of Europeans, and of some Abyssinians, sent to me by M. d'Abbadie the celebrated traveller, were, together with the wool of a Southdown sheep, viewed both as transparent and opaque bodies. The filament of wool had a very rough and irregular surface, though no serrations, distinctly so termed, were perceptible. The hair of the Negro, which was extremely unlike that of wool, and of all the other varieties mentioned, had the appearance of a cylinder with smooth surface; they all appeared more or less filled with a dark colouring matter, which, however, did not entirely destroy their transparency. The colouring matter was apparently much more abundant in the hair of the Negro than in the others. The Abyssinian hair was also very dark, but so far diaphanous that a riband-like band appeared running down through the middle of a cylindriciform tube; and the Mulatto hair resembled the Abyssinian in this respect.

The filament of European hair seemed almost entirely transparent; it had the appearance of an empty tube, coated internally with something of a dingy or dusky colour, which only prevented it from being quite pellucid. European hair of a light colour had the same appearance, but was still less darkened.

From these observations, I am convinced that the Negro has hair properly so termed, and not wool. One difference between the hair of a Negro and that of an European consists in the more curled and frizzled condition of the former. This, however, is only a difference in the degree of crispation, some European hair being likewise very crisp. Another difference is the greater quantity of colouring matter or pigment in the hair of the Negro. It is very probable that this quality is connected with the former, and is its cause, though we cannot determine in what manner one depends upon another; but as these properties vary simultaneously, and are in proportion one to another, we may infer that they do not depend upon independent causes.

It may be worth while to remark, before we take leave of this subject, that if this cuticular excrescence of the Negro were really not hair, but a fine wool; if it were precisely analogous to the finest wool, still this would by no means prove the Negro to be of a peculiar and separate stock, since we know that some tribes of animals bear wool, while others of the same species are covered with hair. It is true that in some instances this peculiarity depends immediately on climate, and is subject to vary when the climate is changed; but, in others, it is deeply fixed in the breed, and almost amounts to a permanent variety.

SECTION XII.

OF THE VARIETIES OF FORM OR CONFIGURATION—AND OF
THE SUBDIVISION OF RACES INTO PARTICULAR GROUPEES.

By most writers on the diversities of mankind, the varieties which are observed in the form and structure of the internal parts, and particularly in the bony fabric, including the skull, are looked upon as furnishing the most important characters of different races, and as constituting those marks of separation which have the best claim to be reckoned specific distinctions. Differences in the form of the body, in the proportion of parts, in the size of the head, and the developement of the brain, have been thought to be more essential and important characters than the external phenomena relating to the complexion, or the texture of the skin and hair: it has been supposed that they are liable to fewer irregularities or anomalous changes.

Varieties of form and structure depend chiefly on differences in the bony fabric; and, among the differences of the bony system, none are more striking than those which have been observed in the shape of the skull. Accordingly, since the time of Camper and Blumenbach, various attempts have been made by anatomists to divide mankind into groupes, by taking the shape of the skull as the chief ground of distinction. Some authors have made but a few departments, others many; scarcely any two writers are fully agreed as to their manner of distribution. In one particular most have erred. It has been generally laid down as a fundamental principle that all those nations who are found to resemble each other in the shape of their heads must needs be more nearly related to each other than they are to tribes of men who differ from them in

this particular; and they are accordingly set down as constituting so many different races or families. This would be apparently true if it were established that all the organic differences observed in mankind are absolutely permanent, and are, in fact, the distinguishing marks of separate species. But while it is still allowed that they may be merely varieties, which, for aught that has been proved to the contrary, may have been produced by external agencies on the different branches of one original stock, it must be considered probable that similar causes may have produced on many different tribes similar effects; and the inference is, that a mere resemblance in some particular anatomical characters affords no infallible proof of near relationship. When we discover in different parts of the world tribes of men who are similar in the shape of their heads, or in any other, particular, we may not at once determine that they belong to one race, or are nearly connected in origin.* In distributing the varieties of form and of anatomical structure found in mankind into several departments, the object to be kept in view is to assist our estimate of the extent of variation in particular divisions of the human family, and the comparison of the most different tribes. Hence it is of no essential importance how many or how few of such groupes are enumerated.

If any method of subdividing the human family into groupes is likely to be of any particular advantage in elucidating the natural history of the species, it must be one founded on some relation between the physical characteristics of different tribes and the leading circumstances of their external condition. We shall clearly perceive, in tracing the following outline of ethnography, that the

* Thus, when Barrow concluded, chiefly from some resemblance in the shapes of the head, that the Hottentots are the descendants of the Chinese, he evidently drew an inference which requires further proof.

varieties of colour refer themselves, in part, to climates, elevations of land, proximity to the sea-coast, or distance from it. It can hardly be doubted that these conditions have likewise an effect on the configuration of the human body. But there is, perhaps, some truth in the remark, though frequently made on little better foundation than conjecture, that the prevailing form or configuration of the body is more liable to be influenced by the habits of different races and their manner of living than by the simple agencies of climate. It would be an interesting discovery, could it be shewn that there is any apparent connexion between the display of particular forms, or the leading physical characters of human races and their habits of existence. If I may venture to point out any such relation, it would be by remarking, in a very general manner, and without pretending to make the observation as one which holds without many exceptions, that there are in mankind three principal varieties in the form of the head and other physical characters, which are most prevalent respectively in the savage or hunting tribes, in the nomadic or wandering pastoral races, and in the civilised and intellectually cultivated divisions of the human family. Among the rudest tribes of men, hunters and savage inhabitants of forests, dependent for their supply of food on the accidental produce of the soil or on the chase, among whom are the most degraded of the African nations and the Australian savages, a form of the head is prevalent which is most aptly distinguished by the term prognathous, indicating a prolongation or extension forward of the jaws ; and with this characteristic other traits are connected which will be described in the following pages. A second shape of the head, very different from the last mentioned, belongs principally to the nomadic races, who wander with their herds and flocks over vast plains, and to the tribes who creep along the shores of the Icy Sea, and live partly by

fishing, and in part on the flesh of their reindeers. These nations have broad and lozenge-formed faces, and what I have termed pyramidal skulls. The Esquimaux, the Lapplanders, Samoiedes, and Kamtschatkans, belong to this department, as well as the Tartar nations, meaning the Mongolians, Tungusians, and nomadic races of Turks. In South Africa, the Hottentots, formerly a nomadic people, who wandered about with herds of cattle over the extensive plains of Kafirland, resembling in their manner of life the Tungusians and the Mongoles, have also broad-faced, pyramidal skulls, and in many particulars of their organisation resemble the Northern Asiatics. Other tribes in South Africa approximate to the same character, as do many of the native races of the New World.

The most civilised races, those who live by agriculture and the arts of cultivated life, all the most intellectually improved nations of Europe and Asia, have a shape of the head which differs from both the forms above mentioned. The characteristic form of the skull among these nations may be termed oval or elliptical.

We shall find hereafter that there are numerous instances of transition from one of these shapes of the head to another, and that these alterations have taken place in nations who have changed their manner of life. I shall only mention one example at present. The nomadic tribes of Turks spread through central Asia have the configuration of skull mentioned in the second place in a very marked degree. The long-since civilised Turks, descended from the early conquerors of Maweralnahr, and Khorasan, and the Seljukians, who for eight centuries have inhabited the Ottoman and Persian empires, have become completely transformed into the likeness of Europeans. Some have attributed this change in the physical structure of the Turkish race to the introduction of Circassian slaves into the harems of the Turks; but this could only affect the

opulent and powerful among the race : the great mass of the Turkish population have always intermarried among themselves ; and the difference of religion and manners must have kept them separate from those Greeks whom they subdued in the new Ottoman countries ; while in Persia, the Tajiks, or real Persians, belong to a different sect of Mussulmans, and are still a distinct people from the Turks, who govern them, and who inhabit much of the open country remote from towns.

I shall now give some further account of the varieties above noticed in the shape of the skull, and of the methods of investigation adopted by the most celebrated writers who have entered on this subject.

SECTION XIII.

OF THE PRINCIPAL FORMS OF THE SKULL—AND OF THE MODES OF MEASURING IT ADOPTED BY ANATOMISTS.

THE prognathous form of the skull is most strongly developed in some of the tribes of Western Africa. It prevails in a less degree in many of the native African tribes, who are commonly termed Negroes, but is by no means universal among the nations so named, if the designation is used as comprehending all those people of the African Continent who combine frizzled and crisp hair with a sable skin. Prognathous skulls are found also in the Eastern Ocean. The Pelagian Negroes of the great Austral islands, as well as the Alfurian or Australian races, have the general form of their skulls of a similar description, though in other respects different from the prognathous heads of the African nations. I shall describe these varieties in the sequel. I refer at present to Negroes of Guinea

or Western Africa. The prognathous form is most strongly marked in the tribes inhabiting the country between the long chain of the Kong Mountains, and the sea-coast stretching east and west from Cape Palmas to the bottom of the Bight of Benin.

It has often been said that the form of the head in the Negro makes some approach to that of the chimpansi and other simiæ. This is true to a very slight degree; but the resemblance consists in the greater extension of the jaws; it has no relation to the cranium, properly so termed, or the bony apparatus which contains the brain. I shall take, however, some account of the skulls of the higher simiæ in comparison with the human skull, as illustrating the nature of this peculiarity, which the orang and chimpansi have in a much greater degree.

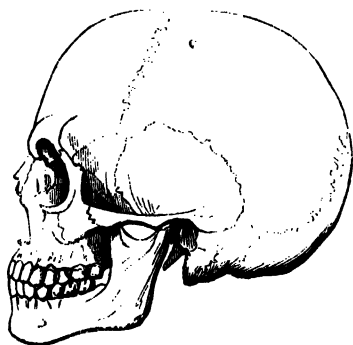
There are three ways of viewing the form of the skull, which, taken jointly, enable us to form a correct idea of the whole of its characters. These methods have been pointed out by three different authors, who have successively directed their attention to the subject. The lateral view of the skull was first described by Professor Camper, who measured the profile by his celebrated facial lines: the vertical outline, or the configuration of the skull, and the measurement of its area, when we look down upon the vertex, was the aspect which seemed most important to Professor Blumenbach: lastly, Professor Owen first pointed out the importance of comparing the figures given by the basis of the skull, or the under surface of the cranium, the lower jaw being removed. We must take all these different views into our account, in order to obtain a complete idea of the character of the head for the comparison of human races.

1. *Lateral View of the Skull or Profile: Facial Lines of Camper.*

Camper was the first anatomist who attempted to dis-

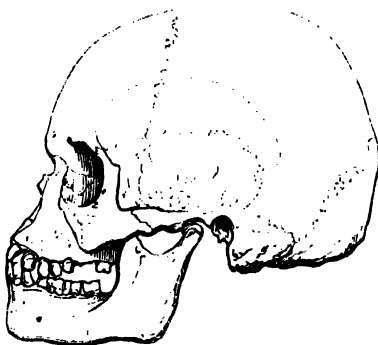
tinguish and describe in an accurate manner the differences of form which have been discovered on comparing the skulls of different human races. This writer invented a

Fig. 34.



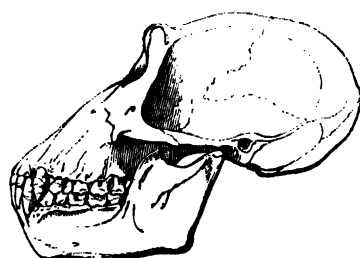
European.

Fig. 35.



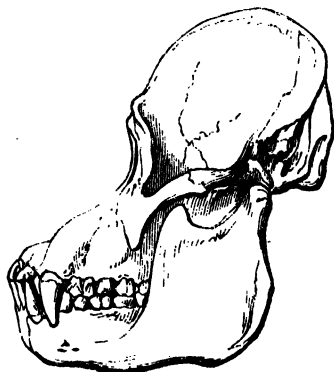
Negro.

Fig. 36.



Chimpanzee.

Fig. 37.



Orang.

technical method, by which he imagined that he could display, in a single measurement, the essential difference of skulls as to form and capacity, not only in reference to various nations of men, but likewise as to the inferior species of animals. His own account of this method is as follows:—

“The basis on which the distinction of nations is founded may be displayed by two straight lines; one of which is to be drawn through the meatus auditorius, to

the base of the nose, and the other touching the prominent centre of the forehead, and falling thence on the most advancing part of the upper jawbone, the head being viewed in profile. In the angle produced by these two lines may be said to consist, not only the distinctions between the skulls of the several species of animals, but also those which are found to exist between different nations; and it might be concluded that Nature has availed herself, at the same time, of this angle to mark out the diversities of the animal kingdom, and to establish a sort of scale from the inferior tribes up to the most beautiful forms which are found in the human species. Thus it will be found that the heads of birds display the smallest angle, and that it always becomes of greater extent in proportion as the animal approaches more nearly to the human figure. Thus there is one species of the ape tribe in which the head has a facial angle of forty-two degrees; in another animal of the same family, which is one of those simiæ most approximating in figure to mankind, the facial angle contains exactly fifty degrees. Next to this is the head of the African Negro, which, as well as that of the Kalmuk, forms an angle of seventy degrees; while the angle discovered in the heads of Europeans contains eighty degrees. On this difference of ten degrees in the facial angle the superior beauty of the European depends; while that high character of sublime beauty which is so striking in some works of ancient statuary, as in the head of Apollo, and in the Medusa of Sisocles, is given by an angle which amounts to one hundred degrees."

The theory founded by Camper on this measurement, of a gradation in different orders of beings, in which the Negro forms an intermediate step between the European and the orang, has been, as far as it regards the human skull, entirely overthrown by the curious and interesting discoveries of Professor Owen. It must be observed that

Tyson, Camper, and earlier anatomists who have written on the structure of the simiæ, founded all their observations on oranges of immature age: hence their remarks on the facial angle, teeth, and the relative proportions of the cranium and the face, are erroneous when applied to the adult animal, and have led, as Mr. Owen has clearly proved, to an opinion that the transition from mankind to the simiæ is much more gradual than it really is. It is well known that in the immature and undeveloped state anatomical relations are, in many instances, nearer than they appear when the entire being is perfected, and prepared for all the functions for which Nature has destined it. Thus the human foetus is well known to have a separate intermaxillary bone, in common with the simiæ and other inferior animals, while the absence of this separate structure in man has ever been regarded as one of his distinctive anatomical characters. It is no matter of surprise, that when the skull of the young chimpanzee was examined at the period when the small deciduous teeth only are developed, the resemblance to the human cranium should have been found surprisingly close. The brain in the ape attains its full size at a very early period: it is not destined for further developement like the human brain; consequently, at the age when the jaws become enlarged, and lengthened with the increase of the maxillary apparatus, and the zygomatic arch is extended without any corresponding downward growth and developement of the brain, or extension of its containing cavity, the proportions of the cranium to the jaws undergo a material change. In the earlier period, when its cranial portion preponderates over the facial and maxillary part, the head of the orang approximates to the human form; the facial angle is wide; the occipital foramen is more central; and the zygomatic arches, when the basis of the skull is examined, appear confined to the anterior half of the cranium. All

these characters of resemblance are surprisingly changed when adult skulls are compared. It then appears, as Mr. Owen has shewn, that strongly marked and most important characters distinguish the heads of quadrumanous animals from those of human beings. The cranium, properly so termed, is a small rounded case, and is altogether posterior to, and not above, the face.

The importance of this difference of age with respect to the facial angle is in the simiæ very great. In Camper's measurement this angle extends, in the heads of Europeans, to eighty degrees. In some human skulls it has been considerably less, and has even measured only seventy degrees, according to the same writer, in the heads of Negroes. In the orang, it has been estimated at sixty-four degrees, sixty-three degrees, or sixty degrees; but this has been in the measurement of the skulls of young apes. It is stated by Mr. Owen that the facial angle of the adult troglodyte is only thirty-five degrees, and that of the orang, or satyr, thirty degrees.

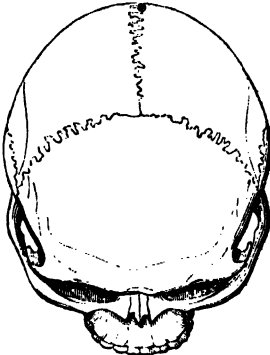
Such being the extent of difference manifest between the skulls of those simiæ which most approach the human form,—a difference so great that the utmost diversity between human races is quite inconsiderable when compared with it,—it becomes rather a matter of curiosity than of importance to the solution of any great question to know whether the cranium of any human tribe actually makes a slight advance towards the type of the troglodyte or orang. Still, the facts which Soemmerring and other anatomists have pointed out are not to be overlooked.

Of the Vertical Configuration of the Skull.

The four figures placed on the opposite page will sufficiently display the vertical method—*norma verticalis*—adopted by Blumenbach as the principal measurement in the comparison of skulls. The four figures are those

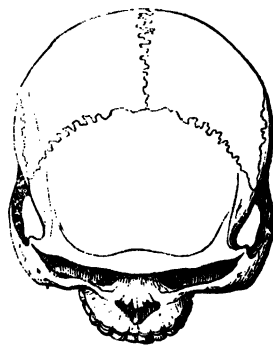
of an European skull ; a Mongolian, or Tartar ; a Negro ; and, fourthly, the artificially elongated skull of the ancient Peruvian, found in the burial-places at Titicaca by Mr. Pentland.

Fig. 38.



Caucasian.

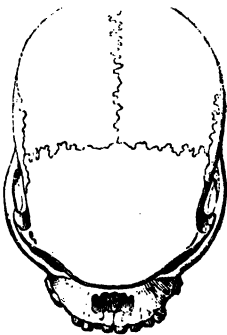
Fig. 39.



Mongole.

Fig. 41.

Fig. 40.



Negro.



Titacacan.

Blumenbach gave the following account of this way of describing heads, which, he says, is the result of his own observations in a long and constant study of his collection of the skulls of different nations. He remarks, that the comparison of the breadth of the head, particularly of the vertex, points out the principal and most strongly marked differences in the general configuration of the cranium.

He adds, that the whole cranium is susceptible of so many varieties in its form, the parts which contribute more or less to determine the national character, displaying such different proportions and directions, that it is impossible to subject all these diversities to the measurement of any lines or angles. In comparing and arranging skulls according to the varieties in their shape, it is preferable to survey them in that method which presents at one view the greatest number of characteristic peculiarities. "The best way of obtaining this end is to place a series of skulls, with the cheek-bones on the same horizontal line resting on the lower jaws; and then, viewing them from behind, and fixing the eye on the vertex of each, to mark all the varieties in the shape of parts that contribute most to the national character, whether they consist in the direction of the maxillary and malar bones, in the breadth or narrowness of the oval figure presented by the vertex, or in the flattened or vaulted form of the frontal bone."

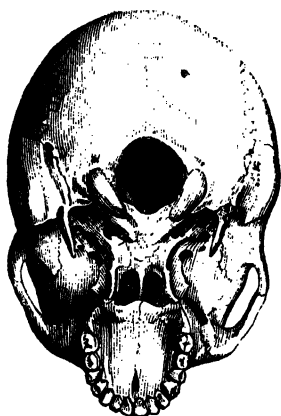
When all the different forms of the human cranium are compared with each other in the way thus pointed out, there are, as Blumenbach observes, three varieties in the vertical figure strongly distinguished from each other. The skulls of a Georgian, a Tungusian, and a Negro of Guinea, are given by him as specimens of the three varieties of form which he terms Caucasian, Mongolian, and Ethiopian.

Measurements of the Basis of the Skull.

No single view of the skull determines so much in regard to its general configuration as that of the basis. The importance of this manner of examining the bony structure of the head has been demonstrated in the fullest manner by Mr. Owen, in his excellent memoir on the structure of the orang and chimpanzee. The relative proportions and extent, and the peculiarities of formation of the different parts of the cranium, are more fully discovered

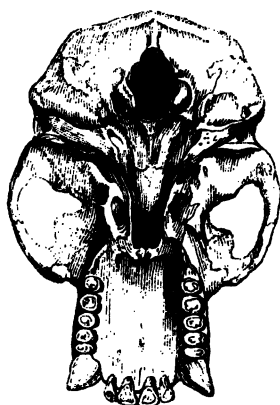
by this mode of comparison, which has hitherto been much neglected, than by any other method.

Fig. 42.



Base of Human Skull.

Fig. 43.



Base of Skull of Orang.

It may be observed, in this view of the cranium, that the antero-posterior diameter of the basis of the skull is in the orang very much longer than in man. The most striking circumstance which displays this difference is the situation occupied by the zygomatic arch in the plane of the basis of the skull. In all races of men, and even in human idiots, the entire zygoma is included in the anterior half of the basis cranii; in the head of the adult troglodyte or chimpanzee, as well as in that of the satyr or orang, the zygoma is situated in the middle region of the skull, and in the basis occupies just one-third part of the entire length of its diameter. Posterior to the zygomata, the petrous portions have, in the simiæ, a large development in the antero-posterior direction. Another most remarkable character, in respect to which those anatomists have been greatly deceived who compared only young troglodytes with man, is the position of the great occipital foramen—a feature most important as to the general character of structure, and to the habits of the whole being. This

foramen in the human head is very near the middle of the basis of the skull, or rather it is situated immediately behind the middle transverse diameter; while, in the adult chimpanzee, it is placed in the middle of the posterior third part of the basis cranii. A third characteristic in the ape is the greater size and development of the bony palate, in consequence of which the teeth are much larger and more spread, and want that continuity which is, generally speaking, a characteristic of man; and intervals between the laniary, cutting, and bicuspid teeth admit, as in the lower tribes of animals, the apices of teeth belonging to the opposite jaws. Fourthly, the basis of the skull is flat, owing to the want of that downward development of the brain and of the bony case, connected with the greater dimension which the cerebral organ acquires in the human being compared with the lower tribes.

The outline of the basis displays the position of the great occipital foramen, to which much importance has been affixed by anatomists in the comparison of human races. Daubenton observed that this foramen holds, in the heads of all the inferior animals, a position somewhat farther backwards than in the human head. In the human head, this foramen is near the middle of the basis of the cranium, or, as Mr. Owen has more accurately defined its position, immediately behind a transverse line dividing the basis cranii into two equal parts, or bisecting the antero-posterior diameter. In the head of the adult troglodyte, the place of the foramen magnum is at the middle of the posterior third part of the basis; or, if the antero-posterior diameter is divided into three equal portions, it will be found in the midst of the third division. In the heads of young apes, which heretofore have been the subjects of comparison, this foramen is situated much more forward, or near to the middle of the basis of the skull; still its position is obviously posterior to the situation of the same



skull of an Egyptian



foramen in the human head. Soemmerring thought he perceived some difference in this respect between the skulls of Europeans and Negroes. He considered the difference to be very slight, and expressed himself with doubt upon the subject; but by all the late writers who have cited his observation, without taking much pains, as it would appear, to verify it, Soemmerring's statement has been repeated in much stronger terms.

I have carefully examined the situation of the foramen magnum in many Negro skulls: in all of them its position may be accurately described as being exactly behind the transverse line, bisecting the antero-posterior diameter of the basis cranii. This is precisely the place which Mr. Owen has pointed out as the general position of the occipital hole in the human skull. In those Negro skulls which have the alveolar process very protuberant, the anterior half of the line above described is lengthened in a slight degree by this circumstance. If allowance is made for it, no difference is perceptible. The difference is in all instances extremely slight; and it is equally perceptible in heads belonging to other races of men, if we examine crania which have prominent upper jaws. If a line is let fall from the summit of the head at right angles with the plane of the basis, the occipital foramen will be found to be situated immediately behind it; and this is precisely the case in Negro and in European heads.

2. *Pyramidal Skulls.*

Neither the facial angle of Camper, nor the method of viewing the skull proposed by Blumenbach, affords a satisfactory display of the characteristics of the pyramidal or lozenge-faced skull. They are best exhibited by the front view of the face, as in Plate II. *figs.* 1 and 2, which represent strongly marked specimens of this form, and see Plate III. *figs.* 1, 2, and 3, in which it is less fully

characterised. In *fig. 1*, which is the drawing of a skull of an Esquimaux, the lines drawn from the zygomatic arch touching the temples, meeting over the forehead, form with the basis a triangular figure. These two lines in well-formed European heads are parallel, the forehead being very much broader than in the heads of Esquimaux, and other races whose skulls belong to the same great division of human crania, among whom are the Mongolians, and other nomadic nations of Northern Asia. The most striking characteristic of these skulls is the great lateral or outward projection of the zygomatic arch. The cheek-bones rising from under the middle of the orbit do not project forwards and downwards under the eyes, as in the prognathous skull of the Negro, but take a direction laterally, or outwards, and turn backwards to meet a corresponding projection of the process of the temporal bone, and form with it a large rounded sweep, or segment of a circle. The orbits are large and deep. The upper part of the face being remarkably plane or flat, the nose flat, and the nasal bones, as well as the space between the eyebrows, nearly on the same plane with the cheek-bones, the triangular space described by the lines drawn on the plate may be compared to one of the faces of a pyramid. The whole face, instead of an oval form, as in most Europeans and many Africans, is of a lozenge-shape.

Another characteristic in most of the pyramidal skulls, or rather in the form of the face to which this configuration of the skull gives rise, is the apparently angular position of the aperture of the eyelids. There is no want of parallelism in the orbits, or rather of coincidence in the transverse sections of the orbital cavities. The obliquity consists in the structure of the lids themselves; the skin being tightly drawn over the large protuberance of the malar bone, under the outer angle of the eye, and at the inner extremity smoothly extended over the low nasal bones,

while the bridge of the nose is scarcely elevated above the plane of the suborbital spaces, gives to the eye the appearance of being placed with the inner angle directed downwards.

The oval or elliptical form is that of Europeans and the Southern Asiatics, who resemble them; the zygomatic bones and the jaws being in this less protuberant, the entire outline of the head, viewed from above, has no projecting angular parts, and is defined by an oval circumference. But in that oval figure, or rather ellipse, the two diameters vary considerably in proportion; in other words, some nations have rounder, others more elongated heads. The shape of the brain and of the skull at its basis is, in the rounder heads, more like that of the pyramidal skull, or the cranium of the Northern Asiatics; in the narrower heads, it approaches to the figure of the elongated, or Negro head.

The greater relative developement of the jaws and zygomatic bones, and of the bones of the face altogether, in comparison with the size of the brain, indicates, in the pyramidal and prognathous skulls, a more ample extension of the organs subservient to sensation and the animal faculties. Such a configuration is adapted, by its results, to the condition of human tribes in the nomadic state, and in that of savage hunters. Were either of these the original condition of mankind, then were the first men probably in form like the Esquimaux or the Negro. But this is an historical question with which we are not at present concerned. The physical characteristics of these last-mentioned races bear some analogy to those of the wild and uncultivated breeds of animals. But we have seen that the peculiarities of wild tribes are reproduced by a return to the wild and savage condition; and it matters not, as far as the physical process is concerned, whether the characters above alluded to in the ruder human races belonged to the primitive

form, or were a subsequent result, and superinduced in nations who became barbarised, on the supposition, which is contrary to that generally entertained by naturalists, that mankind were in the beginning in a state of intellectual and moral elevation, from which they became subsequently degraded. That this last supposition is more probable than the converse one it has often been argued, without adverting to the evidence of history sacred or profane, from the consideration that rude nations, such as the Esquimaux, or the hunting tribes of Africa or America, shew no tendency to civilise themselves, and that all mankind, if they had been originally savage, would ever have remained without the blessings of moral and intellectual cultivation. On the other hand, there are many instances well known, and the causes are easily imagined which would lead to such a result, in which nations, after being civilised and improved, have sunk into barbarism. Whatever force there may be in this argument, there is no physical consideration opposed to it; and in comparing the different forms of the human skull, we may just as well set out from the type of the most improved races, and refer to it all the varieties which have been developed in the nomadic and savage tribes, as proceed in a contrary direction. In fact, the former method has its advantages, as it offers us at once a certain and definite model for reference and comparison.

SECTION XIV.

OF THE VARIETY IN STRUCTURE AND THE PROPORTIONS OF
THE BONES DISCOVERED IN DIFFERENT RACES.

SOME varieties are well known to exist between different races of men in regard to the average stature of the body, the size and the proportions of the limbs and trunk, and the relations of different parts. These varieties have been differently estimated by anatomists. By some they have been regarded as amounting, especially when taken together with other instances of deviation, to characters truly specific, and sufficient to separate mankind into several distinct species.

Of late years, and since the attention of voyagers has been directed to the collection of facts relating to the physical history of mankind, measurements have been taken of the length of the limbs and of their proportions; and experiments have been made by means of an instrument termed a dynamometer, with the view of forming some estimate of the muscular strength in newly discovered races. The facts as yet collected are far from being so complete as to admit of a comprehensive statement; and the only general result that can be deduced is, that every tribe of people has in some of the particulars above pointed out a peculiar character. In the proportional length of limbs, in the size and relations of parts, the people of almost every island and continent have some peculiarity which might serve to distinguish them. One of the most important of these varieties consists in the peculiar conformation of the pelvis. Camper, Soemmerring, White, and others, had long ago observed that there is some peculiarity in the shape of this part in the skeleton of the

Negro, and they had given different measurements with a view to ascertain its precise nature. The subject has been more accurately investigated in later times by Dr. Vrolik of Amsterdam, whose observations have been surveyed in a different point of view by Professor Weber of Bonn. Vrolik seems to have been led to these researches by the remark that the shape of the pelvis must have some influence, greater or less, on the conformation of the foetus. He endeavoured to discover what peculiarities exist in the shape of the pelvis characteristic of different nations, by examining the form displayed by this part of the skeleton in a male and female Negro; in a female of the Hottentot or Bushman race; in a male and female Javanese; and in a Mestizo, or a person of mixed breed, having one parent a Mulatto, and the other a white man or woman.

Vrolik has remarked that the differences between the pelvis of male and female Europeans are very considerable, but by no means so striking and well marked as those which are perceived when we compare the male and female of the Negro race. "The pelvis of the male Negro," he says, "in the strength and density of its substance, and of the bones which compose it, resembles the pelvis of a wild beast; while, on the contrary, the pelvis of the female in the same race combines lightness of substance and delicacy of form and structure." Delicate, however, as is the form of the pelvis in the female, it is difficult, as Vrolik thinks, to separate from it the idea of degradation in type, and approach towards the form of the lower animals. This character is imparted by the vertical direction of the ossa ilii, the elevation of the ilia at the posterior and upper tuberosities, the greater proximity of the anterior and upper spines, the smaller breadth of the sacrum, the smaller extent of the haunches, the smaller distance from the upper edge of the articulation of the pelvis, and by the projection of the sacrum, or the shortness of the conjugate

diameter, by the smallness of the transverse diameters at the spines and tuberosities of the ischium, and the lengthened form which the pelvis derives from these peculiarities. All these characters, as he says, recall to our minds the conformation of the pelvis in the simiæ. The elongated shape of the pelvis in the Negress is, in short, the character on which this approximation depends.

The structure of the same parts in the Bushman and Hottentot race is only known as yet by the skeleton of the female who died at Paris in 1815. The shape of the pelvis in this individual indicates, in Dr. Vrolik's opinion, the inferior condition of the race, or its greater "animality in comparison even with the Negro." In no individual exempt from deformity have the ilia been observed to assume so vertical a direction. They are likewise remarkable for their very great height in proportion to their breadth. The breadth is about half an inch less than the pelvis of the European females. The height is, on the contrary, much more considerable than the latter. The ilia reach up beyond the level of the half of the fourth lumbar vertebra. The distance between the two anterior and upper spines of the ilium is a fourth of an inch less than in the smallest pelvis of the Negress measured by Dr. Vrolik, and nearly an inch less than the largest.

Those of my readers who are unaccustomed to anatomical descriptions will understand what is meant by these remarks on inspecting the sketch in the next page, displaying the anterior and posterior view of the human pelvis, in comparison with those of the highest of the simiæ, the chimpansi and the orang. By the animality, or degradation of the forms of the pelvis peculiar to the Negress and the Bushman, or Hottentot, is implied an approach towards the form of these latter species.

Dr. Vrolik has contrasted the form of the pelvis discovered in natives of Java with that of the African races

above mentioned. The pelvis of the Javanese is, according to him, distinguished by its peculiar lightness of sub-

Fig. 44.



Fig. 45.



Fig. 46.

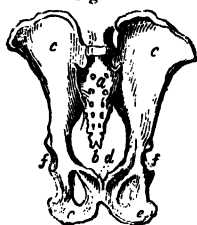


Fig. 47.



Figs. 44, 45, Anterior and posterior view of the human pelvis. Fig. 46, Anterior view of the pelvis of the Chimpanzee. Fig. 47, Anterior view of the pelvis of the Orang. *a*, os sacrum; *b*, the coccygeal extremity, composed of caudal or coccygeal vertebræ, varying in number in different mammalia; *c*, *c*, iliac bones; *d*, pubic bones; *e*, *e*, ischiatic bones; *f*, *f*, acetabulum, or socket, for the reception of the head of the thigh-bone. (The same letters refer to the same part in all the above figures.)

stance, by the smallness of its size, and by the form of the upper opening of its cavity, which is nearly circular. He has given delineations of the pelvis of a male and female Javanese.

Professor Weber, as we have observed, has examined the various forms of the human pelvis in a different point of view. He reduces all the varieties in the form of this bony structure to four, which he describes as follows:—

1. The oval form—*die ovale ur-becken-form*. An oval pelvis is one in which the upper opening presents an egg-shaped figure in such wise that this aperture at the anterior part, namely, at the symphysis pubis, is narrow, but towards the middle of the same aperture and the junction of the ilia with the os sacrum becomes gradually and proportionally widened, and again becomes somewhat narrower

in passing backwards to the promontorium, when it ends in an obtuse point.

2. The round form of the pelvis. A round pelvis is one in which the upper opening is round. The circumference, particularly at the symphysis and horizontal branches of the pubis, is more spread out than in the round oval form, whereas the conjugate has nearly the same extent as the transverse diameter.

3. The square or four-sided form is the shape of a pelvis of which the sides, especially that formed by the os pubis, are flat and broad, so that the upper opening forms nearly a perfect square: the transverse diameter is greater than the conjugate.

4. The wedge-shape—*keil-formige ur-becken-form*—belongs to the pelvis which appears on both sides compressed, so as to be narrower from side to side than from front to back. The ossa pubis unite under an acute angle, and the horizontal branches run backwards in a straighter direction than in the oval form: the conjugate is lengthened, and the upper opening is oblong rather than oval.

The result obtained by this attempt to describe the forms of the pelvis is the conclusion that specimens of each kind are to be found in different races of men; whence is to be derived the important conclusion that no particular figure is a permanent characteristic of one race. In the previous part of his work, M. Weber had laid down a similar arrangement in the forms of the skull. He had maintained that four principal forms, bearing corresponding designations, may be pointed out in the shapes of the head, and that skulls presenting a conformity with each and every one of these principal types are to be found in several different races. The examples of each form of the pelvis are as follows:—

1. Specimens of the oval form are the pelvis of an European and one of a Botocudo.

2. Specimens of the round form are a round European female pelvis; one of a Negress; one of a female Hottentot; lastly, a Javanese.

3. Specimens of the square pelvis form, a square pelvis of an European female; of a male and a female Javanese; of a Mestizo; a second Javanese; and a second Mestizo.

4. Specimens of a wedge-shaped or oblong pelvis, an European female; a Botocudo; a Kafir; several Negresses in the collection of Soemmerring and Vrolik.

M. Weber concludes that every form of the pelvis that deviates from its ordinary type is found in various other races; yet that there are particular shapes which are most prevalent in each race. The form most frequent among Europeans is the oval shape of the pelvis; the most frequent in the American nations is the round; the square, in people resembling the Mongolians; and the oblong, in the races of Africa.

Of the Structure of the Skeleton.

Anatomists have observed varieties in the relative length of the bones and in the shape of the limbs between several human races; and it would appear that in some particulars the ruder or less civilised races bear some remote resemblance to the lower animals in several particulars of their bodily conformation. These differences are discovered when we compare large numbers of one race with corresponding numbers of another. Individuals are found in every tribe who in all the particulars in question pass the intermediate line, and would be classed with the tribe which is distinguished from the majority of their own kindred. Diversities of structure, to which this observation applies, obviously cannot be regarded as specific; they are evidently but variations, since the causes which give rise to a peculiar conformation to one individual might influence a whole tribe. Races of men less improved by

civilisation, like the uncultivated breeds of animals, have slender, lean, and elongated limbs. Nations who live on scanty provision of vegetable aliment are less vigorous than those who are better fed, and it would seem that the proportions of their limbs are different. The Hindoos are well known to have their arms and legs longer in proportion than Europeans, and less muscular. It has been observed that when the sabres of Indian soldiers have been brought to England, the gripe has been too small for English hands. It is well known that all savage races have less muscular power than civilised men. This was first proved by the experiments of M. Péron, who found that the natives of Australia, of Timor, and of Tasmania, are feeble in comparison with Europeans; and similar trials have been made from time to time on the strength of other savage nations with like results. Mackenzie, and Lewis and Clark, assure us that the American aborigines betray the same inferiority in physical strength. In engagements between troop and troop, or man and man, the Virginians and Kentuckians, according to Volney, have always the advantage over the American savages.

In all other races compared with Europeans, the limbs are more crooked and badly formed. In the Negro, the bones of the leg are bent outwards. Soemmerring and Lawrence have observed that the tibia and fibula in the Negro are more convex in front than in Europeans; the calves of the legs are very high, so as to encroach upon the hams; the feet and hands, but particularly the former, are flat; the os calcis, instead of being arched, is continued nearly in a straight line with the other bones of the foot, which is remarkably broad.

It was observed by White, and has been generally believed, that the length of the fore-arm is so much greater in the Negro than in the European as to constitute a real approximation to the character of the ape. Facts, how-

ever, prove but a very slight difference, and by no means greater than the varieties which are every day to be observed on comparing many individuals of any race or nation. On the other hand, the difference between adult apes and men in the length of the extremities is so great as to render all such comparisons very remote, and of very doubtful importance with respect to any ulterior conclusion. According to Mr. Owen, the arms of the orang reach to the heel, or at least to the ankle-joint; while in the chimpansi or troglodyte they extend below the knee-joint. This is a most decided and widely marked difference between the most anthropoid apes and the uncultivated races of men. Yet even the slightest approach to the former shape would be a curious circumstance, if it could be fully established; it would tend, with other facts, to imply that the savage races of mankind have somewhat more of the animal, even in their physical conformation, than the more cultivated races, or those whose improvement by civilisation may be dated from a very remote era in the history of the world.

It has been a general opinion since the time of Soemmerring that the head of the Negro is placed so much farther backward on the vertebral column as to occasion a material difference in the figure of the whole body. It was observed by Daubenton that the foramen magnum is placed, in quadrupeds, behind the centre of gravity, whence an important difference arises in the relative position of the head and trunk in man and the inferior animals. The extent of this difference, when the human skeleton is compared with that of the simiæ, has been most fully made known by Mr. Owen, who has shewn that it is much greater in respect to the adult ape than it has been hitherto supposed. But there is in reality no material difference in human races. The foramen magnum is only posterior in the Negro skull to its place in the European, in conse-

quence of the projection of the upper jaw, particularly of the alveolar process.

On surveying the facts which relate to difference in the shape of the body, and the proportions of parts in human races, we may conclude that none of these deviations amount to specific distinctions. We may rest this conclusion on two arguments: first, that none of the differences in question exceed the limits of individual variety, or are greater than the diversities found within the circle of one nation or family; secondly, the varieties of form in human races are by no means so considerable, in many points of view, as the instances of variation which are known to occur in different tribes of animals belonging to the same stock, there being scarcely one domesticated species which does not display much more considerable deviations from the typical character of the tribe. On this head enough has been said already to ensure admission of the general conclusion. More exact notice will be taken of the peculiarities of particular races when we come to describe the several tribes of people among whom they have been observed to occur as national characteristics.

SECTION XV.

OF THE DISTRIBUTION OF HUMAN RACES INTO GROUPES—
AND OF THE ARRANGEMENT ADOPTED IN THE FOLLOW-
ING SECTIONS.

WE have now surveyed the extreme instances of diversity in the figure and complexion of the human races, in the view of determining whether any of them amount to specific differences; and we have shewn that, separately considered, none of the physical peculiarities which distin-

guish the several families of men from each other exceed the limit of natural variety, or go beyond the sphere of that kind of variation which is in almost every living tribe ready to display itself under the influence of causes favourable to its developement. It now remains for us to contemplate the manner in which the phenomena are by nature grouped together or distributed, and to discover the circumstances under which they display themselves.

Numerous are the divisions which different writers have adopted in distributing and classifying the varieties of the human family. Among those who consider mankind as made up of different races, no two writers are agreed as to the number of separate tribes. As there is no fixed principle of division, it seems to be in great measure arbitrary, and left to the choice of individual writers, whether they shall enumerate more or fewer of such groupes; and it happens that every new ethnologist subdivides the nations which his predecessor had connected, and brings together some which he had separated. As I do not follow those who have taken it for granted that mankind originally sprang from different stems, it will be superfluous for me to enter into any discussion on this head. I shall endeavour briefly to describe the principal tribes of men as I find them distinguished by historical evidence, and by that of the most authentic records, namely, by their languages, which, of all peculiar endowments, seem to be the most permanently retained, and can be shewn in many cases to have survived even very considerable changes in physical and moral characters. Glottology, or the history of languages, founded on an accurate analysis of their relations, is almost a new field of inquiry. It has been explored with great success of late, and new discoveries are every day made in it. Our contemporaries are becoming more and more convinced that the history of nations, termed ethnology, must be mainly founded on the

relations of their languages. The ultimate object of this investigation is not to trace the history of languages, but of the tribes of men whose affinity they tend to illustrate. We must at the same time keep in view the great physical distinctions pointed out in the preceding sections, and particularly the three-fold divisions of the forms of the human skull. This is probably the most permanent of all physical varieties, and it must at least be taken into the account in the distribution of nations into particular departments. I shall endeavour to arrange into groupes those races who appear from proofs of various kinds to have been in ancient times connected.

The most popular or generally received distribution of human races in the present day is that which was recommended by the adoption of Baron Cuvier. It did not entirely originate with that great writer, but was set forth by him in a more decided and complete manner than it had been before his time. This system refers different races of men to certain lofty mountain-chains as the local seats of their original existence. The birth-place, or the primitive station of the race of men who peopled Europe and Western Asia is supposed to have been Mount Caucasus. From this conjecture Europeans, and many Asiatic nations, and even some Africans, have received the new designation of Caucasians. The nations of Eastern Asia are imagined, in like manner, to originate in the neighbourhood of Mount Altai, and they are named after the Mongolians, who inhabit the highest region in that vast chain of hills. The African Negroes are derived from the southern face of the chain of Mount Atlas. They are, however, named simply the Ethiopian race, from the Ethiopians who were the only black people known to the ancients in very remote times. A mixture of somewhat vague notions, partly connected with physical theories, and in part derived from history, or rather from mythology, has

formed the groundwork of this scheme, which refers the origin of human races to high mountainous tracts. The tops of mountains first emerged above the surface of the primeval ocean, and, in the language of some philosophical theorists, first became the scene of the organising life of nature. From different mountain-tops, Wildenow, and other writers on the history of plants, derive the vegetable tribes, which they suppose to have descended from high places into the plains, and to have spread their colonies along the margins of mountain streams. High mountains thus came to be regarded as the birth-places of living races.* Geological theories give their part to render these notions popular: not only the late speculations of the Count de Buffon and the learned Bailly, but the opinions of ancient philosophers who maintained, before the time of Justin and of Pliny, that the mountains of high Asia must have been the part of the world first inhabited by men, inasmuch as that region must have been first refrigerated in the gradual cooling of the surface of our planet, and first raised sufficiently above the level of the ocean. Moreover, the poetical traditions of the ancient world describe high mountains as the scenes of the first mythical adventures of gods and men—as the resting-places on which celestial or aerial beings alighted from their cloudy habitations to take up their abode with men, and to become the patriarchs of the human race. Lofty mountains are the points in the geography of our globe on which the first dawn of historic light casts its early beams: hence the legends of the first ages begin their thread. In the cosmogony of the Hindoos, it was on the summit of the sacred mountain Maha-meru, which rises in the midst of the seven dwipas, or great peninsulas, like the stalk between the expanded petals of a lotus, that Brahma, the creator, sits enthroned on a pillar of gold and gems, adored by Rishis and Gandharbhas; while the regents of the four

quarters of the universe hold their stations on the four faces of the mountain. Equally famed in the ancient mythology of Iran and of Zoroaster is the sacred mountain Albordj, based upon the earth, but raising through all the spheres of heaven to the region of supernal light its lofty top, the seat of Ormuzd, whence the bridge Tshinevad conducts blessed spirits of pious men to Gorodman, the solid vault of heaven, the abode of Ferouers and Amshaspands. Even the prosing disciples of Confucius had their sacred mountain of Kuen-lun, where, according to the legends of their forefathers, was the abode of the early patriarchs of their race. The Arabs and the Persian Moslemin had their poetical Káf. The lofty hills of Phrygia and of Hellas, Ida, Olympus, Pindus, were, as every one knows, famous in Grecian story. Caucasus came in for a share of the reverence paid to the high places of the earth. Caucasus, however, was not the cradle of the human race, but the dwelling-place of Prometheus, the maker of men, and the teacher of astronomy.

But all these notions are the poetical but wild dreams of men whose imaginations were excited by the splendid and unexplained meteoric phenomena of mountainous regions. It cannot be proved, nor is the supposition at all probable, that mankind began to exist till long after those physical changes had been completed which prepared our planet for the present order of the creation, and which raised a great part of the earth's surface above the level of the ocean. If we were at liberty to form a conjecture on the subject, it would be that the human race had its beginning in a comparatively late period, in a region abounding with vegetable and animal productions. There is one ancient tradition which fixes the birth-place of mankind, not on the sides or tops of snow-clad mountains, but on the banks of great rivers which fertilise one of the most luxuriant regions of the earth. This is the tradition delivered

in the Sacred Hebrew Scriptures. Hiddekel and Perath, two out of the four rivers of the Mosaic paradise, are well known and identified,—they are the Tigris and Euphrates; and at the time when the Book of Genesis was compiled, it is not to be doubted that the names of the two remaining rivers were equally well known.

I shall not attempt to trace the history of nations from the early period to which the documents of patriarchal archæology contained in the earliest portion of the Pentateuch refer. So many unfathomable chasms lie in the path, that every one of the many writers who has sought his way through the intervening wilderness has lost himself in the obscurities of doubtful speculation. Those who wish to tread on safe ground in approaching ancient times must, like the inductive philosophers, take the way *à posteriori*, and trace backwards the ever more and more evanescent vestiges of events. If in this method we endeavour to gain a distinct glimpse of the state and even of the local position of human races in the earliest periods of society, we find men collected in great numbers, not on the high and barren tracts of the earth, but on the banks and estuaries of rivers affording secure havens on the sea, and the means of communication with inland countries. The cradles or nurseries of the first nations, of those at least who became populous and have left a name celebrated in later times, appear to have been extensive plains or valleys traversed by navigable channels, and irrigated by perennial and fertilising streams. Three such regions were the scenes of the earliest civilisation of the human race, of the first foundation of cities, of the earliest political institutions, and of the invention of the arts which embellish human life. In one of these, the Semitic or Syro-Arabian nations exchanged the simple habits of wandering shepherds for the splendour and luxury of Nineveh and Babylon. In a second, the Indo-European or Japetic people

brought to perfection the most elaborate of human dialects, destined to become, in after times and under different modifications, the mother tongue of the nations of Europe. In a third, the land of Ham, watered by the Nile, were invented hieroglyphical literature, and the arts in which Egypt far surpassed all the rest of the world in the earlier ages of history.

It will be found that in these three great nations, and among those who are allied to them in origin and language, are comprised nearly all the civilised communities, and, indeed, most of the tribes of people known to antiquity. When we view them as branches of the human family, it is interesting to inquire what physical differences existed among them. On this subject the ancient writers give us in general very defective information; yet they have left various notices from which we are enabled to collect proofs that the three races under consideration differed from each other in certain physical peculiarities. We find that swarthy, or brown or black people, and crisp or curly-haired tribes, with flat noses and thick lips, who had something of the African, though probably not the true Negro physiognomy, which was scarcely known to the Greeks, were, on account of their physical character alone, supposed, in the time of Herodotus, to be allied to the Egyptians. The people of Upper Asia, that is, of the Assyrian countries, are noted by Hippocrates for their great stature and the beauty of their persons, and for a certain cast of countenance in which they resembled each other more than did the people of Europe. We may consider this description as referable to the Syro-Arabian race. From various incidental descriptions of Greeks, Thracians, Italians, Celts, and Germans, we are tolerably well informed what were the physical characters of the nations of Europe. With these our third human family would coincide, were it not necessary to include among the latter some races of Southern

Asia. The compound epithet of Indo-European is the best designation for this class of mankind, whom Schloetzer and other German writers term Japetic, as they include the Syro-Arabian nation under the name of Semitic, or Shemites.

We cannot regard these three divisions of the ancient civilised world as representing the three great departments of mankind, as these departments are discriminated by the forms of the skull. They were neither nomades nor savages, nor do they display in their crania either of the forms principally belonging to races in those different states of existence. They had all heads of an oval or elliptico-spherical form, which we have observed to prevail chiefly among nations who have their faculties developed by civilisation. But although it cannot be said that the Egyptians had the narrow prognathous skull of the true Negro, nor the Indo-European nations the pyramidal heads of the nomadic people of High Asia, or of the Ichthyophagi of the North, yet there are not wanting marks of some relationship between the Egyptians and the nations of Central Africa, and between the Indo-Europeans and the Northern Asiatics. In their complexion, and in many of their physical peculiarities, the Egyptians were an African race. In the eastern, and even in the central parts of Africa, we shall trace the existence of various tribes in physical characters nearly resembling the Egyptians; and it would not be difficult to observe a gradual deviation among many nations of that continent from the physical type of the Egyptian to the strongly marked character of the Negro, and that without any very decided break or interruption. The Egyptian language, also, in the great leading principles of its grammatical construction, bears much greater analogy to the idioms of Africa than to those prevalent among the people of other regions. On the other hand, the languages of the Northern Asiatics bear many tokens of relationship, though they may be admitted to be remote ones, to the idioms of

the Indo-European race. The oval type of the skull prevalent among these last-mentioned nations distinguishes them, indeed, from the broad-faced Asiatics; but we can shew, by many examples, that these characters are not constant, and that when nomadic nations have become settled and civilised, they have acquired a form of head similar to that of Europeans. It must be admitted that these approximations require further inquiry and more precise proofs before they can be admitted as furnishing the groundwork of an ethnological system. I shall take them as suggesting a certain arrangement or classification in the following outline, and shall thus bring together departments of mankind which it is most interesting to compare, and the comparison of which is likely to elucidate some questions in the physical history of our race. The first nation in the following series will be the Syro-Arabian, which a celebrated French anatomist, Baron Larrey, regards as the model of perfection, and at the same time the prototype of the human family. These nations hold a central place, and are cut off from contact with barbarians on either side by the nations who follow them in the series. The second groupe are the Egyptians, and the third the Indo-Europeans. The physical differences between all these nations, though considerable, are not greater than most persons will think sufficiently explained by reference to climate, and to diversity of food and of manners. After the Egyptians, we proceed to describe the great body of the nations of Africa, and after the Indo-Europeans, the people of High Asia. Among the former are many tribes in the lowest stages of savage life, supporting their existence on the natural fruits of the earth, or on the casual produce of the chase, and dwelling almost without houses and clothing amid the forests. The latter were chiefly nomades: the nature of the climate and the countries which they inhabit, cold and bleak, and consisting of vast steppes, and affording no spontaneous con-

tribution to the support of human life, precludes the existence in those regions of people reduced below the condition of wandering shepherds, possessed of some wealth, and exercising some of the simplest arts,—acquainted with the use of clothing, tents, and wagons. Men deprived by indolence or misfortune of such possessions would perish in the wilds of Tartary: on the banks of the Senegal or of the Quorra, they would degenerate into the state of savages. These classes of nations have, as we have seen, different physical characters. Among the African savages, we find the prognathous form of the head and all its accompaniments; and these traits display themselves in proportion to the moral and physical degradation of the race. In Northern Asia, most of the inhabitants have the pyramidal and broad-faced skulls.

After describing the nations of Africa and Northern Asia, we shall proceed to the native tribes of America, and to those of the Austral Seas and the great Southern Ocean.

Having thus pointed out the order in which the remaining subjects of this work are to be arranged, I shall not advert again to this topic, but proceed successively to describe the most remarkable races of men.

SECTION XVI.

OF THE SYRO-ARABIAN OR SEMITIC RACE.

THE Syro-Arabian nations, termed by Eichhorn and other German writers Semitic, occupied a region of Asia intermediate between the countries of the Egyptian and the Indo-European races. They differed, as we have remarked, from both these races in their physical and moral characters. According to ancient authorities, cited by

Strabo, which to Bochart and Heeren appeared entirely worthy of credit, the dominion of these nations reached northwards to the Euxine, including the country of the Cappadocians, who were called by the Greeks, in the time of Herodotus, *Leuco-Syri*, or *White Syrians*. To the eastward, it bordered on Armenia and Persia, and extended southward to the Indian Ocean, comprehending the region watered by the great rivers of Mesopotamia; Syria, Palestine, and Arabia, were its western and southern parts, unless we ought to include in it some portions of Africa, which appear to have been colonised in early times by people who spoke dialects of the Syro-Arabian language.

The bond of union between all these nations, who differed widely in manners,—some being nomadic, others agricultural, and a third class devoted to foreign commerce and domestic manufactures,—is their remarkable language, so different from all other human idioms. Their language also affords the best and most applicable method of subdividing them into *groupes*. The idioms spoken by the ancient and modern nations of this family may be classed under the four following departments:—

1. The northern and eastern branch, termed *Aramæan*, or *Syrian*. The *Syriac* of the versions, and the *Chaldee* of the late Scriptures of the Old Testament and of the *Targums*, are specimens of this language from early times. If the Cappadocians were really Syrians, this was doubtless their idiom. It appears to have been the original idiom of the Hebrews, until the *Abramidæ* occupied the Promised Land in Canaan, and adopted, as it would appear, from its previous inhabitants, the *Canaanitish*, or proper Hebrew.

It has been supposed by several German writers, particularly by *Michaëlis* and *Schloezer*, that the *Chaldees*, or *Chasdim*, were a distinct people from the Assyrians and Syrians, and that the primitive *Chaldæa* was a region to

the northward of Syria and Mesopotamia. The Chaldees, or rather the Chasdim, are frequently mentioned by the sacred writers towards the later periods of the royal dynasties of Judah and Samaria as a warlike people from the north. By Greek writers, the Chaldæi are connected with the Carduchi and the Chalybes, nations of barbarous mountaineers, who occupied some parts of the high region of Kúrdistan, and the former of whom first became known to Europeans by opposing the retreat of Xenophon. It is supposed by Michaëlis that these Chasdim of the mountains, who are conjectured by that celebrated Oriental scholar to have been, not a Semitic but a Scythian, or perhaps a Slavonian tribe, made an inroad on the plains of Mesopotamia about the time of Isaiah, and there established a new empire, which was that of the later Chaldæan or Babylonian sovereigns. History affords very slender support of any such hypothesis, which seems to have no other groundwork than a few fanciful derivations of the names of some Babylonian sovereigns.*

2. The Hebrew, or Canaanitish, or Phœnician, for they were the same, or very nearly the same, as Gesenius has lately proved, was spoken by the Hebrews from the time when they adopted it on their arrival in Palestine to the Babylonish captivity, when they are supposed to have exchanged it for Chaldee, or to have returned to the use of a dialect more akin to their primitive ante-Abramic speech. This language, with perhaps some very slight variations, was the idiom of the Sidonian and Tyrian states, and of Carthage and the Carthaginian settlements. Even

* Michaëlis, "Specim. Geograph. Hebræor. Ext." Part II. p. 80. Also, Schloezer "von den Chaldæern," in Eichhorn's "Repertor. für Bibl. und Morgenlaendl. Lit." Th. 8. Also Dr. J. R. Forster's "Epistola de Chaldæis," in Michaël. "Spec. Geog. Hebr. Ext." See, also, Adelung's remarks on this subject in the first part of the "Mithridates oder allgem. Sprachenkunde."

the language of Numidia is supposed by Gesenius to have been a pure, or nearly pure, Hebrew. On the other hand, no traces of Phœnician inscriptions have been discovered beyond or to the northward of the Straits of Hercules; and Gesenius denies that any proofs exist of the colonisations thought by various modern writers on history and antiquities to have been formed by Phœnicians on different points of the coast of Europe.

3. The third division of Syro-Arabian dialects are those of the Arabic properly so called, including the Moggrebyn, or Western Arabian language.

4. It is supposed that a fourth language, belonging to the Syro-Arabian stem, has been discovered lately in the southern parts of Arabia. It has been maintained by M. Fresnel that the barbarous inhabitants of Mahrah still speak the idiom that prevailed at the court of the Queen of Saba, namely, the dialect of the Hhimirite Arabs, the Homerites of the Greeks. This idiom is termed by M. Fresnel, who has investigated its forms, Ekhkili; which is, as he says, the proper national designation of the noble race who inhabit the mountains of Hhacik, Mirbât, and Zhafar, on the southern coast of the Arabian peninsula.* It approximates more in its forms to the Hebrew and the Syriac than to the modern or ancient Arabic,—a fact which illustrates the assertion of ancient writers, who declare that the Phœnicians came originally into Palestine from the borders of the Erythræan Sea, or the Indian Ocean. The Homerites are said to have been the Shemite people who passed the Red Sea, and founded the Abyssinian kingdom of Axoume, or Axum, where the Gheez language, or the old Ethiopic of the version and of other of the sacred books of the Abyssinian church, was the

*.Papers by M. Fresnel in several numbers of the "Nouveau Journal Asiatique." Paris. •

prevailing language as early as the age of Frumentius, and probably many centuries before his time. The late discoveries reported by Lieutenant Wellsted and others of inscriptions in different parts of Oman, or Southern Arabia, in characters altogether unlike the Cufic, or the oldest forms of letters known among the Northern Arabs, and bearing a striking conformity with the letters of the Gheez, give additional support to the opinions of M. Fresnel, and render it probable that an ancient language cognate with the Syriac, and the Hebrew, and Arabic, but distinct from all, and having a character of its own, once prevailed over an extensive region to the southward of that occupied by the proper Arabic. Perhaps this was the idiom of the Cushite Arabs, who are reckoned a more ancient race than the Joktanidæ, or the tribes descended from Joktan, the traditional ancestor of the Arabian tribes, and more nearly allied to the Phœnicians or Canaanites, both being Chamite, and not Shemite, nations, as we learn from the Biblical genealogies.

Of the several nations who are connected by this community of language, some who were formerly celebrated have become nearly extinct; while others have spread themselves, either as the exiled followers of a persecuted faith, or as the conquering apostles of a victorious one, over the world, and seem destined, through the energy of their invincible mind, to survive to the end of time. The Syrian race scarcely exists: their language only survives in some districts on the borders of Kúrdistan; every where else they have been lost under the predominant Arabs. The Homerites in Arabia, if there they exist, are little known: the Abyssinian Homerites are the only inhabitants of the province of Tigre, to the eastward of the Tacazze, whose idiom still resembles the ancient Gheez. The Arabs, who spread Islam by their victories from the Atlantic to the Ganges, and the Jews, who are wanderers over the whole

world, are perhaps now more numerous than were even their forefathers.

The Jews have assimilated in physical characters to the nations among whom they have long resided, though still to be recognised by some minute peculiarities of physiognomy. In the northern countries of Europe they are fair, or xanthous. Blue eyes and flaxen hair are seen in English Jews; and in some parts of Germany the red beards of the Jews are very conspicuous. The Jews of Portugal are very dark. Jews, as it is well known, have been spread from early times through many countries in the eastern parts of Asia,—in China, Tartary, and the northern parts of India. There are many of them in the towns of Cochin and the interior of Malabar. They hold communication with each other in their eastern colonies, which appear to be of one stock or migration; but at what era they reached these countries it is unknown. Their residence in Cochin appears to have been from ancient times; and they are now black, and so completely like the native inhabitants in their complexion, that Dr. Claudius Buchanan says he could not always distinguish them from the Hindoos.* He has surmised that the blackness of the Jews spread through different parts of India is attributable to intermarriages with Hindoos; but of this there is no evidence: it is probable that the preservation of the Jews in these countries as a distinct people is owing, as elsewhere, to their avoiding all intermixture with the native inhabitants. The Jesuits in China expressly inform us that the Jews settled in Honan, where they have been established for many ages, keep themselves distinct, and intermarry within their own community.† It appears that the ancient

* There is at Mattacheri, a town of Cochin, a particular colony of Jews, who arrived at a later date in that country, and are called Jerusalem, or White, Jews.

† Duhalde. *Astle's Voyages*, vol. iv. p. 227.

Jewish inhabitants of Cochin were a people of the same migration with those of China; and it is very improbable that they differ from their brethren in the particular above alluded to.

Physical Characters of the Arabs.

The Arabs are partly shepherds, termed in their own language Ebn-el-Arab and Bedauvi, whence the European name of Bedouins; in part tillers of the earth, or Felahin; or Haddri, that is, dwellers in towns. The agricultural Arabs are of larger and stouter form; the Bedouins are thin and meagre. We are assured by Mr. Fraser that the genuine Arabs are rather spare and active than athletic men: "Those of the superior orders who came under our observation, as the Sheiks and their families, bore a strong characteristic resemblance to each other in features. The countenance was generally long and thin; the forehead moderately high, with a rounded protuberance near its top; the nose aquiline; the mouth and chin receding, giving to the line of the profile a circular rather than a straight character; the eye deep set under the brow, dark and bright. Thin and spare, deficient in muscle, their limbs were small, particularly their hands, which were sometimes even of feminine delicacy. Their beards were almost always of a deep black, artificially coloured, if not naturally so; a few wore them grizzled; and we observed an old man whose beard, of a milk-white colour, he had dyed yellow, which, contrasted with a singular pair of blue eyes, had a very extraordinary effect."

M. De Pagés has described the Arabs of the desert between Bassora and Damascus. He says, "They run with extraordinary swiftness, have large bones, a deep brown complexion, bodies of an ordinary stature, but lean, muscular, active, and vigorous. The Bedouins suffer their hair and beards to grow; and, indeed, among the Arabian tribes in general, the beard is remarkably bushy. The

Arab has a large, ardent, black eye, a long face, features high and regular, and, as the result of the whole, a physiognomy peculiarly stern and severe. The tribes who inhabit the middle of the desert have locks somewhat crisped, extremely fine, and approaching the woolly hair of the Negro."

The general complexion of the Arabs on the coast of Yemen is the same yellow, bordering on brown, which is evidently the natural colour of the race, and not derived from intermixture with Africans. Niebuhr says of them, "Les femmes Arabes des contrées basses, et exposées aux chaleurs, ont naturellement la peau d'un jaune foncé, mais dans les montagnes on trouve de jolies visages même parmi les paysannes."

The skulls of the Arabian race furnish, as we have seen, in the opinion of Baron Larrey, the most perfect type of the human head. This writer observes that the skulls of the Arabs approach to a spherical figure, with a remarkable elevation of the upper part. "The heads of this race display, in other respects, the greatest physical perfection,—a most perfect developement of all the internal organs, as well as of those which belong to the senses." He says that experience has proved to him that their intellectual perfectibility is proportional to this higher developement of physical organisation, and that it is, *without doubt*, superior to the faculties of those nations who inhabit the northern regions of the globe, meaning the Europeans. "In Egypt," he says, "we have observed that young Arabs of both sexes imitate all the productions of our artists and artisans with astonishing facility, and that they also acquire languages with equal ease. Independently of the elevation of the vault of the cranium, and its almost spherical form, the surface of the jaws is of great extent, and on a straight perpendicular line; the orbits, likewise, are wider than they are usually seen in the crania of Europeans, and they are somewhat less inclined back-

wards: the alveolar arches are of moderate size, and they are well supplied with very white and regular teeth; the canines, especially, project but little. The Arabs eat little and seldom of animal food. We are also convinced that the bones of the cranium are thinner in the Arab than in other races, and more dense in proportion to their size, which is proved by their greater transparency."

In other parts of the skeleton the Arabs display, according to Baron Larrey, a proportional superiority in organic perfection to other races of men. The following observations are important and interesting, as they relate to the history of a race which, all its branches, the Hebrew and the Phœnician being included, must be considered as the first and greatest of the whole human family. "We have observed," says M. Larrey, "first, that the convolutions of the brain, whose mass is in proportion to the cavity of the cranium, are more numerous, and the furrows which separate them are deeper, and the matter which forms the organ is more dense or firmer, than in other races; secondly, that the nervous system, proceeding from the medulla oblongata and the spinal chord, appears to be composed of nerves more dense in structure than are those of Europeans in general; thirdly, that the heart and arterial system display the most remarkable regularity and a very perfect developement; fourthly, that the external senses of the Arabs are exquisitely acute and remarkably perfect: their sight is most extensive in its range; they hear at very great distances; and can, through a very extensive region, perceive the most subtile odour."

The muscular or locomotive system is strongly marked: the fibres are of a deep red colour, firm, and very elastic; hence the great agility of this people. This physical perfectibility is very far from being equalled by the mixed nations of a part of Africa, and of America, and especially by the northern nations of Europe.

"Upon the whole," says Baron Larrey, "I am con-

vinced that the cradle of the human family is to be found in the country of this race."

Such is the opinion of a very distinguished physiologist on the characters of this race, which is, as he says, confirmed by the results of long personal observations among the people of the four quarters of the globe. If the organic perfection of the Shemite nations is really, as he thinks, superior to that of other human races, to what causes are we to attribute the difference? Is the climate of Palestine and Arabia more favourable to the perfection of organisation than that of other countries? or were the higher faculties of this race more anciently cultivated than those of the Northern nations?

The complexion of the Arabs displays great diversities in the different countries inhabited by them. Volney says that some of the Bedouins are black. Niebuhr and De Pagés assure us that the colour of the lower orders is naturally a dusky or yellow brown. According to Burckhardt, the Arabs in the low countries of the Nile bordering on Nubia are black. This traveller carefully distinguishes the Arabs from Negroes and Nubians. Higher up the Nile than Dongola are the Shegya Arabs, of whom we have an excellent description from an intelligent English traveller. "The general complexion of the Shegya Arabs," says Mr. Waddington, "is a jet black. The Shegya," he adds, "as I have already mentioned, are black,—a clear, glossy, jet black, which appeared to my then unprejudiced eyes to be the finest colour that could be selected for a human being. They are distinguished in every respect from the Negroes by the *brightness* of their colour; by their hair and the regularity of their features; by the mild and dewy lustre of their eyes; and by the softness of their touch, in which last respect they yield not to Europeans." It appears from the account given by Burckhardt and Ruppell that the Arabs on the

Nile do not intermarry with the natives. The blackness of their complexion is, therefore, owing to climate alone.*

In the northern, and particularly in more elevated countries, the complexion of the Arabs is as fair as that of Europeans. Bruce says, "The Arab women are not black; there are even some exceedingly fair." He gives a remarkable description of the mountains of Ruddua, near Yambo, on the coast of Yemen, and of their inhabitants. They are high craggy mountains, abounding in springs of water and verdant spots, where various fruits grow in abundance. "The people of the place have told me that water freezes there in winter, and that there are some of the inhabitants who have red hair and blue eyes—a thing scarcely ever to be seen but in the coldest mountains of the East."

SECTION XVII.

OF THE EGYPTIAN RACE.

THOUGH inhabiting from immemorial times regions in juxtaposition, and almost contiguous to each other, no two races of men can be more strongly contrasted than were the ancient Egyptian and the Syro-Arabian races: one nation full of energy, of restless activity, changing many times their manner of existence,—sometimes nomadic, feeding their flocks in desert places,—now settled, and cultivating the earth, and filling their land with populous villages, and towns, and fenced cities,—then spreading themselves,

* For a fuller account of the Shakié, or Shegya, I may refer to the second volume of my "Researches into the Physical History of Mankind," last edition. The opposite plate (Plate IV.) is a portrait of a chief, or melik, of the Shegya.



impelled by the love of glory and zeal of proselytism, over distant countries; the other reposing ever in luxurious ease and wealth on the rich soil watered by their slimy river, never quitting it for a foreign clime, or displaying, unless forced, the least change in their position or habits of life. The intellectual character, the metaphysical belief, and the religious sentiments and practices of the two nations, were equally diverse; one adoring an invisible and eternal Spirit, at whose almighty word the universe started into existence, and “the morning-stars sang together, and the sons of God shouted for joy;”* the other adorning splendid temples with costly magnificence, in which, with mysterious and grotesque rites, they paid a strange and portentous worship to some foul and grovelling object,—a snake, a tortoise, a crocodile, or an ape.† The destiny of the two races has been equally different; both may be said still to exist: one in their living representatives, their ever roving, energetic descendants; the other reposing in their own land—a vast sepulchre, where the successive generations of thirty centuries, all embalmed, men, women, and children, with their domestic animals, lie beneath their dry, preserving soil, expecting vainly the summons to judgment—the fated time for which is to some of them long past—before the tribunal of Sarapis or in the hall of Osymandyas. The physical characters of these nations are likewise different: instead of the sharp features, the keen, animated, and restless visages, and the lean and active figures of the Arabian, there were to be seen in the land of the Pharaohs “full, but delicate and voluptuous, forms; countenances sedate and placid; round and soft features; with eyes long, almond-shaped, half-shut, and languishing, and turned up at the outer angles, as if habitually fatigued

* Job, chap. xxiv.

•† Clemens Alexandrin. *Pædag.* lib. iii. Origenes *adv. Celsum*, lib. iii. p. 121.

by the light and heat of the sun; cheeks round; thick lips, full and prominent; mouths large, but cheerful and smiling; complexions dark, ruddy, and coppery; and the whole aspect displaying, as one of the most graphic delineators among modern travellers has observed, *the genuine African character*, of which the Negro is the exaggerated and extreme representation.”*

There is no ancient people of whose personal characters, and manners, and habits of life, we have half so many testimonies as of those of the Egyptians, and yet there is certainly none respecting whose physical history so much difference of opinion has prevailed. Volney and many others have insisted on the assertion that the Egyptians were true Negroes. Others declare that they were a Caucasian race, or entirely of European form. Dénon, whose testimony I have just cited, has, if I am not mistaken, found the true medium. There is some excuse for this diversity of opinion in the accounts hard to reconcile which have been left us by the ancients, and the other testimonies to be collected from various quarters. I shall not put the confidence of my readers to too severe a test by requiring them to adopt my opinion in this matter, but shall hasten briefly to lay before them the principal points of evidence, from which they will form their own judgment; and, in the first place, I shall cite some of the ancient accounts.

1. Herodotus travelled in Egypt, and was, therefore, well acquainted with the people from personal observation. He does not say any thing directly as to the description of their persons, which were too well known to the Greeks to need such an account; but his indirect testimony is very strongly expressed. After mentioning a tradition that the people of Colchis were a colony from Egypt,

*Dénon, “Voy. en Egypte.”

Herodotus says that there was one fact strongly in favour of this opinion. The Colchians were *μελάγχροες*, and *οὔλο-τρυχες*,—"black in complexion, and woolly-haired." These are the words by which the complexion and hair of Negroes are described. In another passage he says that "the pigeon said to have fled to Dodona, and to have founded the oracle, was declared to be black, and that the meaning of the story was this. The oracle was in reality founded by a female captive from the Thebaid: she was black, being an Egyptian." Other Greek writers have expressed themselves in similar terms. Æschylus, in the "Supplikes," mentions the crew of the Egyptian bark as seen from an eminence on the shore: the person who espies them concludes them to be Egyptians from their black complexion:—

Πρέπουσι δ' ἄνδρες νῆοι μελαγχίμοις
Γυίοισι λευκῶν ἐν πεπλωμάτων ἰδεῖν.

"The sailors, too, I marked,
Conspicuous in white robes, their sable limbs."

There are other passages in ancient writers in which the Egyptians are mentioned as a swarthy people, which might, with equal propriety, be applied to a perfect black, or to a brown or dusky Nubian. We have in one of the Dialogues of Lucian a ludicrous description of a young Egyptian, who was represented as belonging to the crew of a trading vessel in the Piræus. It is said of him that, "besides being black, he had projecting lips, and was very slender in the legs, and that his hair and the curls bushed up behind marked him to be a slave."

Ammianus Marcellinus has given an account of the Egyptians, which is somewhat differently expressed:—"Ægyptii, plerique, subfusculi sunt et atrati, magisque mœstiores, gracilenti, et aridi." By saying that Egyptians, *for the most part*, are of a brownish, or somewhat brown colour, and of a tanned or blackened hue, the writer shews

that this was not the case equally, at least with all of them; and the expressions *subfusculi* and *atrati* are very different from *nigri* or *atri*.

Two old Egyptian deeds of sale have come to light, which afford a very curious testimony.* Both of them belong to the Ptolemaic period; but the names of the persons mentioned indicate them to have been native Egyptians. The persons interested in the contracts are described according to their external appearance and colour. In one of these documents, the seller, who is named Paminthes, is termed *μελάγχρως*, and the buyer *μελίχρως*; which may be rendered "of a black," or, perhaps, a "dark brown colour," and yellow, or honey-coloured. The same epithet is given to the buyer, who is named Osarreres in the other manuscript. The shape of the nose and features is also stated, but not in such terms as to give any idea of the Negro physiognomy.

From these accounts we may safely infer that the Egyptians were a dark-coloured people, and at the same time that great varieties existed among them, which is the case among the Abyssinians and the Hindoos in the present day. It may be remarked that in climates like those of Europe and of Nigritia, where the influence of external agents is very strongly exerted on the races of men, their complexions display little variety. Men are either white or black according as they live under the equator, or at a distance from the tropics; but, in intermediate regions, both black and white individuals are found in the same nation. This is the case in India and in Abyssinia, in both of which countries the fact, as we shall see, has

* The facsimile of one of these documents is at Berlin; the original of the other at Paris. An interpretation of the former was given by Professor Boeckh, and that of the other by M. H. St. Martin. See Heeren, *Ideen*, 2, 2. Absch. 1. "Ansicht des Landes und Volks;" and K. O. Müller, "Handbuch der Archäologie," &c. Breslau, 1830.

been commented upon by travellers who have not known how to explain it. A similar variety seems to have existed among the old Egyptians.

2. The prevailing complexion, however, of the people of Egypt has something very remarkable. If we may form an idea of the complexion of the Egyptians from the numerous paintings found in their temples, and in splendidly decorated tombs, in some of which the colours are known to be preserved in a very fresh state, we must conclude that this people were of a red copper or light chocolate colour, and that they resembled the reddest of the Fulah and Kafir tribes now existing in Africa. This colour may be seen in the numerous plates in the "*Description de l'Egypte*," and in the coloured figures given by Belzoni. A similar complexion is represented on the heads of the cases made of the sycamore wood, which answers the purposes of sarcophagi, and in almost all Egyptian figures. This red colour is evidently intended to represent the complexion of the people, and is not put on in the want of a lighter paint, or flesh colour; for when the limbs or bodies are represented as seen through a thin veil, the tint used resembles the complexion of Europeans. The same shade might have been generally adopted if a darker one had not been preferred, as more truly representing the national complexion of the Egyptian race. Female figures are sometimes distinguished by a yellow or tawny colour.

The features of the Egyptians are likewise represented in their paintings and sculptures, which display, in general, a very remarkable and peculiar physiognomy, or type of countenance, and bodily conformation. I have already cited the terms in which Dénon has recorded the impression produced on him by these representations.

•No writer has taken greater pains in this investigation than Blumenbach, who has examined many mummies, and

has in several works expressed his opinion of the physical character of the Egyptians founded on this inspection and on a study of the remains of ancient art. Blumenbach has been led to the conclusion that De Pauw, Winckelmann, and D'Hancarville, were mistaken in ascribing to the Egyptian monuments one common character of physiognomy. In Blumenbach's opinion, there are three varieties in the physiognomy expressed in paintings and sculptures, or three principal types to which individual figures, though with more or less of deviation, may be reduced: these are the Ethiopian, the Indian, and the Berberine. "The first," according to this writer, "coincides with the descriptions given of the Egyptians by the ancients: it is chiefly distinguished by prominent jaws, turgid lips, a broad flat nose, and protruding eye-balls." The second is considerably different from the first; its characters are "a long narrow nose; long and thin eyelids, which turn upwards from the bridge of the nose towards the temples; ears placed high on the head; a short and thin bodily structure, and very long shanks." As a specimen of this form, he mentions the painted female figure on the back of the sarcophagus of Captain Lethieullier's mummy, which he considers as decidedly resembling the Hindoos. "The third sort of Egyptian figures partakes something of both the former. It is characterised by a peculiar turgid habit, flabby cheeks, a short chin, large prominent eyes, and a plump form of body." This is the type most generally followed in Egyptian paintings. It is supposed to represent the ordinary form of the Egyptians, and what may be termed their peculiar national physiognomy. It is thought by Blumenbach to approach very nearly to the form of the Barábra or Berberines.

The following figures afford some specimens of the characters exhibited by Egyptian sculptures. The first figure is the head of a statue supposed to be that of

Rameses. It is thought by Mr. Martin* to resemble the second Egyptian type described by Blumenbach, namely, that which approaches the Hindoo.

Fig. 48.



Head of Rameses.

In this figure, it is observed that “the general expression is calm and dignified; the forehead is somewhat flat; the eyes are widely separated from each other; the nose is elevated, but with spreading nostrils; the ears are high; the lips large, broad, and turned out, with sharp edges; in which points there is a deviation from the European countenance.”†

* See Mr. Martin’s “Natural History of Mammiferous Animals,” &c. • 8vo. Plates. London, 1841.

† Ibid.

The following figures, painted in fresco, in which the complexion is of the Egyptian red, display a physiognomy which is certainly not European.

Fig. 49.

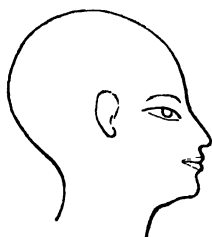


Fig. 50.

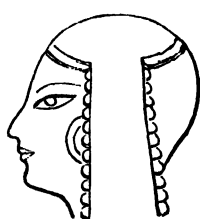


Fig. 51.



3. The Copts are well known to be the descendants of the ancient Egyptians. Egypt received a considerable number of Greek and Roman colonists; but the European settlers were probably confined mostly to the Delta and a few Grecian and Roman cities. That the Egyptian race remained nearly unaltered in the interior and remote parts of the country, may be inferred from the preservation of their language, which was extant in its three dialects, with a slight admixture of Greek words, until the era of the conquest of Egypt by the Moslemin; and subsequently to that event the Christian population has been preserved by obvious causes from intermixture with strangers. Among the modern Copts many travellers have remarked a certain approximation to the Negro. Volney says that they have a yellowish dusky complexion, neither resembling the Grecian nor Arabian. He adds, "that they have a puffed visage, swollen eyes, flat nose, and thick lips, and bear much resemblance to Mulattoes." Very similar is Baron Larrey's description of the Copts, the principal traits of which are a full countenance, a long aperture of the eyelids—"coupés en amande," projecting cheek-bones, dilated nostrils, thick lips, and hair and beard black and crisp. M. Pugnet, an intelligent physician, and an ingenious and discriminating writer, has made an attempt

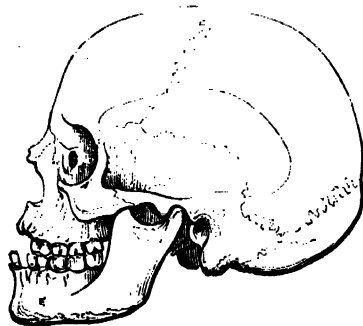
to distinguish the Copts, or Qoubts, as he terms them, into two divisions; those whose ancestry have been inter-mixed, and partly of Greek or Roman descent, and a class of purely Egyptian origin. He says that nothing is more striking than the contrast between the small and meagre Arabs and the large and fine stature of the Qoubts. "A l'extérieur chétif et misérable des premiers ceux-ci opposent un air de majesté et de puissance; à la rudesse de leurs traits, une affabilité soutenue; il leur abord inquiet et soucieux, une figure très épanouie." This description applies to both classes of the Coptic race; the following to those who are supposed to be the unmixed descendants of the old Pharaonic Egyptians. "Les Egyptiens sont en général d'une taille au dessus de la moyenne, leurs formes se prononcent vigoreusement, la couleur de leur peau est d'un rouge obscur; ils ont le front large; le menton arrondi; les joues médiocrement pleines; le nez droit; les ailes nasales fortement sinueuses; les yeux grands et bruns; la bouche peu fendue; les lèvres grosses; les dents blanches; les oreilles hautes et très détachées; enfin, les sourcils et la barbe extrêmement noirs."

M. Dénon says he was struck with the resemblance of the Copts to the old Egyptian sculptures, characterised by "*flat foreheads*; eyes half closed, and raised up at the angles; high cheek-bones; a broad, flat nose, very short; a large flattened mouth, placed at a considerable distance from the nose; thick lips; little beard; a shapeless body; crooked legs, without any expression in the contour; and long flat feet."

Mr. Ledyard, whose testimony is of the more value as he had no theory to support, says, "I suspect the Copts to have been the origin of the Negro race; the nose and lips correspond with those of the Negro. The hair, wherever, I can see it among the people here (the Copts), is curled, not like that of the Negroes, but like the Mulattoes."

4. Of the skulls found in mummies. The Egyptian skulls were, as we have before observed, generally of that form which belongs to all the most anciently civilised races, namely, the oval; but there were great varieties among

Fig. 52.



Egyptian Skull from Memphis.

the people in this respect. Most of them resembled the European skull in many particulars; but in some a certain approximation to the African has been observed or fancied. The figure in the margin is a sketch of a skull in the Museum of the College of Surgeons.

There is an Egyptian skull in the same museum which, in weight and density, resembles the heavy skulls of some Guinea Negroes. Its form is European, except that the alveolar edge of the upper jaw is rather more prominent than usual. This, with a corresponding structure of the soft parts, might have given to the countenance much of the Negro character. Soemmerring has described the heads of four mummies examined by him. Two of them differed in no respect from European skulls: the third, as he says, represented the African form, in having the space marked out by the insertion of the temporal muscle more extensive than in European heads. Blumenbach has published engravings of three Egyptian skulls in his "*Decades Craniorum*." One of these differs, as he observes, widely from the skulls of Negroes of Guinea, but has something of the Ethiopian character, and resembles the portrait of Abbas Gregorius. Another so nearly resembles the cranium of an Indian from Bengal that no material difference can be perceived between them.

Concluding Remarks.

It appears, from all the evidence we have been able to collect in relation to this subject, that although the general shape of the skull among the ancient Egyptians was the oval and fully developed form, which is common to highly cultivated nations, yet there were in other respects, in the physical type of that race, many tokens of relationship to the people of Africa. The puffed and full countenance, the full cheeks, thick, turned out lips, the peculiar shape of the mouth and eyes, the coppery and dusky complexion, approaching in individuals to black, in others to red, like the colour of the Fúlahs, and only a few shades lighter than that of the Berberines, who will be described in the sequel, are instances of this resemblance. The weight and density of some Egyptian skulls, and the projection of the alveolar process already noticed, and the peculiar shape of the legs and flattened feet, must be taken into the account. In estimating the whole amount of evidence indicative of African relations, we must take into our view many circumstances connected with the moral habits, the singular superstitions, and the general laws governing the structure of language common to the Egyptians and many other nations of the same continent. On these subjects it is impossible to enter into details in the present work, and I must beg leave to refer my readers who think it worth while to give them further consideration to the second volume of my "Researches into the Physical History of Mankind," which is entirely devoted to African ethnography.

If it be admitted that the Egyptians display some traces of approximation in physical character to the other nations of Africa, a fact which was striking to Ledyard and to Denon; and if it be supposed that these traits are the result of physical agencies on a race subjected during thousands of years to their influence, it may be

supposed, with great probability, that similar causes operating upon tribes of people in the rudest condition of existence, and so much the more subjected to the influence of climate and to other agencies which modify the moral and physical character of human races, would produce a much greater and more general effect. These remarks are, however, only offered as conjectures.

We now proceed to describe the third of the three cultivated nations of antiquity, namely, the Indo-European or Arian race. We shall first survey the nations of this family in Asia, and afterwards its colonies in Europe.

SECTION XVIII.

OF THE ARIAN RACE.

NATIONS who speak languages of cognate origin, and who are proved by that connecting bond to be the descendants of one original stock, are spread, as it is well known, from the mouth of the Ganges to the British islands and the northern extremities of Scandinavia. They are termed collectively Indo-European nations. I shall not enter at once on so wide a field as the description of all these tribes, but shall confine myself at present to that great branch of the stock which has peopled some of the finest countries in Asia.

This great Asiatic branch, which by itself is sufficiently extensive to be termed a family of nations, and may for the present be considered as such, is divided into two principal stems. Tradition falls short of the era of separation, and we cannot trace them to one centre; but we find them both arising in the earliest periods, and in the

very infancy of nations, from two principal foci at no great distance from each other, and situated to the eastward and westward of the river Indus. It is worth while to observe that they have both one common name. Arians, or Aryas,* is the ancient national designation both of the Persian and Indian branch. The ancient Medes called themselves Arii,† a name which survived in the Aria and Ariana of the Greek geographers.‡ Aryavarta was the Holy Land of the Brahmans, the country lying between the Himálaya and the Vindhya mountains, which was the ancient abode of the Hindoos. In the north-western part of that region, in countries watered by the Saraswatí, the earliest traditions of the Brahmans place the ancestors of the Indian race ;§ and “Saraswatí bala báni,” or “the language of children on the banks of the Saraswatí,” is the distinguishing term for the Prakrit|| dialect, a vernacular or spoken language, and the oldest popular modification of the written and elaborate Sanskrit. There the Hindoos had the seat of their early national existence five-and-twenty centuries before the Christian era, and thence they appear gradually to have spread, under the hierarchy of the Brahmans and their two royal dynasties, descendants of the Sun and Moon, over the different provinces of Rajputána, Ayodhya, Saurashtra, and farther eastward to Indraprest’ha, or Delhi, and to Magadha and the Gangetic provinces. To the northward they advanced into the celebrated valley of Kashmír, the basin of an ancient lake, which the Saint or Muni’ Kasyapa, laid bare by

* “Commentaire sur le Yaçna,” par M. Eug. Burnouf. 4to. Paris. Annotations. Ritter, “Erdkunde von Asien.” “Iranische Welt.”

† Herod. lib. vii. c. 62.

‡ Strabo, “Geog.” p. 724. Ed. Casaub.

§ “Institutes of Menu,” book ii. 17, 18. Wilson, “Preface to Vishnu Purana.” Elphinstone’s “Hist. of India,” vol. i. p. 388.

|| Colebrooke’s “Essay on the Sanskrit and Prakrit languages.”

cleaving with his scymetar its rocky sides. The aboriginal mountaineers of the Himálaya were foreign to the Indian race ; but it would seem that an offset of the same stock was very early planted on the heights of the Hindu-Kúsh, or Indian Caucasus, and on the border of the cold and lofty region of Pamer, where they have dwelt unknown from remote times, designated as Kafirs by surrounding Mohamedans. They retain very few vestiges of their Indian original, except their Sanskrit speech ;* while in their sanguine complexion and xanthous hair they resemble the fairest of the Danes or Swedes. The natives of the Dekhan, cut off from Hindústan by the Vindhya chain, are a distinct race, and speak dialects not of the Sanskrit but of the Tamulian family of languages. Even in Aryavarta itself it has often been conjectured that a part of the inhabitants are relics of an ancient population conquered by the Brahmans. This may be true with respect to the Parriahs, or outcasts, but it cannot be supposed with probability that the Sudras, who are reckoned among the offspring of Brahma, though they issued from his feet, were of an entirely foreign stem ; still less can it apply to either of the three twice-born classes which included the Brahmans, the Xatriyas, and the Vaisyas, likewise termed Aryas, who formed the great body of the Indian nation.

To the westward of the Indus, not far from Bamian, or from Balkh, in the ancient Bactria,† according to Lassen

* “ Einige ethnographische Mittheilungen über die Siah-Pôsh,” von Alex. Burnes. “ Monathbericht über die Verhandlungen der Gesellschaft für Erdkunde.” Berlin, May 1859. This paper is by the learned physical geographer, Professor Karl Ritter. It contains observations by Professor Bopp, on the language of the Siah-Pôsh. In my “ Researches into the Physical History of Mankind,” I have stated the facts known respecting this remarkable people. Vol. iii. part 2.

† Burnouf, Commentaire, Annotations.

and Burnouf, who have for the first time elicited an historical sense from the fragments of the Magian scriptures in the Vendidad and the Boundehesch,* was the country which the earliest traditions of the Persians point out as the primeval seat and paradise of their race. "Eerienne Veedjo, or the pure Iran, was the region of all delights, till Ahriman, the evil one, made in the river which watered Eerienne the serpent of winter."† The people of Ormuzd abandoned their first habitation, and they were led by their patriarch Djemshid through different regions, first to Cughda, or Sogdiana, and at length to Verene, or Persia.‡ The oldest portion of the Vendidad are fragments of ancient poems, containing a tradition of this migratory march. The most accurate analysis of ancient historical documents thus coincides with the results of philological researches, in bringing the two great Arian races, if not from a common point, at least from almost contiguous regions; whence the Indian branch extended itself towards the east and south, the Persian, or rather the Bactrian, towards the west. The main proof of this conclusion lies in the history of languages, of which I have not room to trace the particulars, and scarcely to mention the principal results. Suffice it to say, that the Zend, the earliest idiom of the Medes, and Persians, and Bactrians, who, as we learn from Strabo§ and Nearchus, all spoke dialects of one tongue, is well known to be intimately related to the Sanskrit and the Prakrit, or the ancient language of Hindústan. So intimate is this relation and so well established, that nobody

* "Die heilige Sage und das gesammte Religions-system der alten Baktrer, Meder, und Perser, oder des Zendvolks," von J. G. Rhode. Frankf. 1820.

† Ritter, "Erdkunde von Asien." "Iranische Welt."

‡ "Die Alt-Persischen Keil-Inschriften von Persepolis. Entzifferung des Alphabets," &c., von Ch. Lassen. Bonn, 1836.

§ Strabo, "Geog." lib. xv. p. 724. Ed. Casaub.

now doubts the affinity of the nations to whom these languages belonged. At the same time the Zend makes a notable approach towards the German, and other languages of the same stock, spoken in northern Europe.*

After this brief sketch of the common history of the two branches of the Arian family,† I must describe them separately.

1. *Of the Hindoos.*

The natives of India have been admirably described in a passage of Dionysius the geographer, of which the following is the translation by Mr. Bryant :—

“ To the east a lovely country wide extends,—
 India, whose borders the wide ocean bounds.
 On this, the sun, new-rising from the main,
 Smiles pleased, and sheds his early orient beams.
 The inhabitants are swart, and in their locks
 Betray the tint of the dark hyacinth.
 Various their functions,—some the rock explore,
 And from the mine extract the latent gold ;
 Some labour at the woof with cunning skill
 And manufacture lincn ; others shape
 And polish ivory with the nicest care ;
 Many retire to river's shoal, and plunge
 To seek the beryl flaming in its bed,
 Or glittering diamond.

The rich soil,
 Wash'd by a thousand rivers from all sides,
 Pours on the natives wealth without control.”

No summary description which I could make from a collection of different accounts would bear sufficient force

* “ Affinité du Zend avec les dialectes Germaniques,” par Eug. Burnouf. “ *Nouv. Journ. Asiatique*,” tom. ix. 1832.

† The want of space in the present work compels me to refer the reader to my “ *Researches into the Physical History of Mankind*,” where the subject has been considered.

of evidence, especially as the physical history of the Hindoos furnishes some facts strongly favourable to the opinion which I maintain respecting the origin of varieties. I shall, therefore, cite some statements of facts from unsuspected witnesses. The following are some descriptive accounts of the people of India from various modern travellers.

Le Gentil says, "Les Indiens en général sont beaux et bienfaits ; l'œil noir, vif et spirituel ; leur couleur est connue ; on y voit de très belles femmes, bienfaites, ayant des traits à l'Européenne." "La caste des Bramines surtout est une très belle caste, un très beau sang ; dans cette tribu on voit les plus belles femmes, les plus jolis enfans, et tout ce monde a l'air le plus propre."*

The Abbé Dubois, who resided long as a missionary in the Mysore, says that "the colour of the Hindoos is tawny, lighter or darker according to the provinces which they inhabit. That of the castes who are constantly employed in the labours of agriculture, in the southern districts of the peninsula, is nearly as dark as that of the Caffres or Negroes. The Brahmans, and people whose profession admits of their working in the shade, such as painters, and many other artisans, are of a lighter hue. A dark-coloured Brahman and a whitish Parriah are looked upon as odd occurrences, which has given birth to a proverb, common in many parts of India, 'Never trust a black Brahman or a white Parriah.' The tint of the Brahman approaches more nearly to a bright infusion of coffee. Their women, who are still more sedentary, and less exposed to the rays of the sun, are still lighter in complexion than the males. In all castes, without exception, the Hindoos have the sole of the foot and the palm of the hand much whiter than the rest of the body."

“In general, the Hindoos have the forehead small, the face thinner and more meagre than the Europeans, and they are also very much inferior to them in strength and other physical qualities: they are lean, feeble, and incapable of supporting the labours and fatigues which the other race are habituated to. The Brahmans in particular scarcely ever attempt any laborious effort of the body. This feebleness is no doubt occasioned by the nature of the climate, as well as by the quality of the food to which the greater number of Hindoos are restricted. In general they eat nothing but seeds, or such insipid matters. The mass of the people cannot obtain rice for their ordinary fare, but are obliged to sell what they raise.”

Mr. Orme has remarked that India has been inhabited from the earliest antiquity by a people who have no resemblance, either in their figure or manner, to any of the nations contiguous to them, and that although conquerors have established themselves at different times in different parts of India, yet the original inhabitants have lost very little of their native character.

The great variety of complexion discovered among the Hindoos has been already pointed out as a fact parallel to what is observed in Egypt and Abyssinia. This subject has been put in the true point of view by Bishop Heber. “The great difference in colour,” says the Bishop, “between different natives struck me much. Of the crowd by whom we were surrounded, some were black as Negroes, others nearly copper-coloured, and others little darker than the Tunisines, whom I have seen at Liverpool. Mr. Mill, the Principal of Bishop’s College, who, with Mr. Cowie, one of the chaplains in the Company’s service, had come down to meet me, and who has seen more of India than most men, tells me that he cannot account for this difference, which is general throughout the country, and every where striking. ‘It is not merely the difference of ex-

posure, since this variety of tint is visible in the fishermen, who are naked all alike. Nor does it depend on castes, since very high-caste Brahmans are sometimes black, while Parriaahs are comparatively fair. It seems, therefore, to be an accidental difference, like that of light and dark complexions in Europe ; though, where so much of the body is exposed to sight, it becomes more striking here than in our own country."

That the colour of the Hindoos is, however, not independent of the influence of climate, we learn from the fact that the northern people, especially those of high caste, are fair and handsome. The Rajpoots, in the north-western provinces of India, are described by Major Tod, and all other writers, as of tall stature, stout and well-formed persons, with fine features, hooked noses, arched eyebrows, and fair complexions.* The natives of Kattiwar, in the north of India, as we are assured by a writer who has fully and accurately described them, have frequently light hair and blue eyes.†

But the most striking and conclusive proof that the complexion of the Hindoos is connected with the nature of the climate which they inhabit is to be found in the colonies of the Indian race, settled at various times in different parts of the high Himálaya, which forms the northern border of Hindústan.

Many Indian families have emigrated at different times from the plains into high tracts in the Himálaya, where some of them have been settled for centuries. The sources of the sacred rivers, the Ganges and Jumna, are well known to be places of great attraction. In the neighbourhood of Jumnotri and Gangotri, situated at their fountains, the Hindoos, as we are assured by Mr. Fraser,

* Tod's "Rajast'han," vol. i.

† Lieut. M'Murdo's "Account of Kattiwar." "Bombay Transactions," vol. i.

are very fair, have often blue eyes, and hair and beards curled, and of an auburn or red colour. It must be observed that the climate is in these tracts extremely cold, so that woollen clothes and blankets are required during the night.*

The natives of the valley of Kashmír are Hindoos: they speak a dialect of the Hindí, or the native language of Central India. The climate of Kashmír is cool: the country bears fruits similar to those of Europe. The Kashmirians are as fair as the Southern Europeans.

But the Siah-Pôsh, or the race of Kafirs who inhabit the high region of Kohistan, and the country on the Hindu-Kúsh, called from them Kafiristan, afford the most striking and curious instance of a branch of the Hindoo race settled for many centuries in a cold country, and existing under circumstances extremely different from those which surround the natives of Hindústán. The Siah-Pôsh, as it has been proved by Professor Ritter and the celebrated linguist Bopp, from the vocabularies obtained of their language, speak a dialect of the Sanskrit. They are undoubtedly a branch of the Indian race. They worship Mahadeo, but know nothing of the other Hindoo gods, and have customs of their own.†

According to the information obtained by the Honourable Mount Stuart Elphinstone and Sir Alexander Burnes, the Siah-Pôsh are people of exquisite beauty, with arched eyebrows and fair complexions. A native of their country seen by Burnes at Kabúl was a remarkably handsome young man, tall, with regular Grecian features, blue eyes, and fair complexion. A few other individuals of the same race who have been seen by Europeans had similar physical characters.

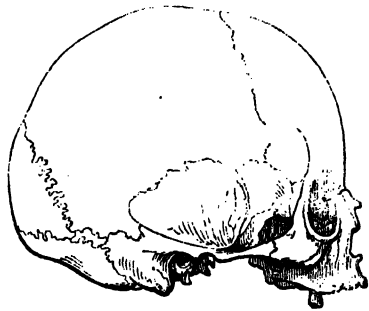
* "Travels in the Himálaya," by James Baillie Fraser, Esq.

† Ritter and Bopp, *ubi supra*.



The annexed figure represents the cranium of a Hindoo. According to Mr. Martin, from whose work it is taken, with many others in this book, it can only be referred to the type termed Caucasian. "It is of light and delicate structure, rather globular, with a prominent occiput, and small cheek-bones."

Fig. 53.



Skull of Native of Hindustan.

The adjoined Plate is the portrait of a Brahman, Ram Ruttun, who was a companion and secretary of Ram-Mohun-Roy. It was taken in Bristol by an excellent artist, Mr. Branwhite, and is a very accurate likeness.

2. *Of the Persians.*

A great part of Persia is occupied by half-nomadic people, who wander about the country, living under tents, or cultivate it partially by means of their slaves and dependants: these are the Iliyat, or tribes. Very many of them are not of the Persian race; some are Turkish, others Mongolian hordes or Afgháns, or people of uncertain origin. The towns and their vicinity are occupied by the genuine Persian race, who are every where called not Persians, but Tájiks. The Tájiks are, indeed, a people well known, and extensively spread in the East. They inhabit not only the towns of Persia, but of Transoxiana, and all the countries subject to the Uzbek Tartars. Some suppose them to reach to the border of China, at least as far as Tibet.

Sir John Chardin, the most celebrated of all travellers in Persia, conceived the notion that the old Persian race was an ugly and ill-favoured one, similar to the Mongoles.

and that the personal beauty for which the modern Persians are noted is inherited from Circassian and Georgian concubines. This opinion he probably formed from some of the Iliyat, whom he mistook for Persians. He says, "Le sang de Perse est naturellement grossier. Cela se voit aux Guèbres, qui sont le reste des anciens Perses.* Ils sont laids, mal faits, pésans, ayans la peau rude et le teint coloré. Cela se voit aussi dans les provinces les plus proches de l'Inde, où les habitans ne sont guères moins mal faits que les Guèbres, parce qu'ils ne s'allient qu'entre eux : mais dans le reste du royaume le sang Persan est présentement devenu fort beau par le mélange du sang Georgien et Circassien, qui est assurément le peuple du monde où la nature forme les plus belles personnes, et un peuple brave et vaillant, de même que vif, galant, et amoureux. Il n'y a presque aucun homme de qualité en Perse qui ne soit né d'une mère Georgienne ou Circassienne, à compter depuis le roi, qui d'ordinaire est Georgien ou Circassien, du côté féminin ; et comme il y a plus de cent ans que ce mélange a commencé de se faire, le sexe féminin s'est embelli comme l'autre, et les Persanes sont devenues fort belles et fort bienfaites, quoique ce ne soit pas au point des Georgiennes. Pour les hommes, ils sont communément hauts, droits, vermeils, vigoureux, de bon air, et de belle apparence." "Sans le mélange dont je viens de parler, les gens de qualité en Perse seroient les plus laids hommes du monde : car ils sont originaires de ces pays entre la mer Caspienne et la Chine, qu'on appelle la Tartarie, dont les habitans, qui sont les plus laids hommes d'Asie, sont petits et gros, ont les yeux et le

* It is well known that the Guebres and Parsees are descendants of the Persian fire-worshippers, who, on the conquest of their country by the Moslem, preferred exile to the abandonment of their ancient superstitions, and took refuge, a part of them in the north-eastern and mountainous provinces of Persia, and a part in India.



nez à la Chinoise, les visages plâts et larges et le teint mêlé de jaune et de noir fort désagréable.”

Nothing could be further from the truth than the conjecture of this worthy old traveller. It has been contradicted by Sir W. Ouseley, who has shewn that all the ancient writers who have occasion to advert to the subject uniformly speak of the Persians and Medes as a remarkably fine and handsome race. They are said to have excelled “*καλλει και μεγαθει*”—in beauty and stature; and Ammianus Marcellinus speaks of Persia as a country “*ubi fœminarum pulchritudo excellit.*” A perfect confirmation of this account, which leaves no further evidence to be desired, is afforded by the numerous sculptures on Persian monuments at Istahkar and Hamadn, or Persepolis and Ecbatana, and other places. The outline of the countenance is here not strictly Grecian, for it is peculiar, but it is noble and dignified; and if the expression is not full of life and genius, it is intellectual, and indicative of reflection. The shape of the head is entirely Indo-European, and has nothing that recalls the Tartar or Mongolian.

The opposite figure affords a good representation of this ancient Medo-Persian physiognomy. It is a specimen engraved by Mr. Morier, displaying the style of countenance portrayed on all the remains of ancient Persian sculpture.

The modern Tájiks, or genuine Persians, called by the Turks Kuzzilbashs, are well known as a remarkably handsome people, with regular features, long oval faces, black, long, and well-marked eyebrows, and large black eyes like those of the gazelle, which, among the Oriental people, is considered the greatest beauty.

There are several races inhabiting countries near the borders of Persia, and for the most part within the limits of the ancient Ifan, who do not belong to the Persian nation

properly so termed, but are yet more connected with it than with any other great people of Asia. They must, as I suppose, be referred to the Arian race. They are the Afgháns, the Kúrds, the Balúchi, the Brahúi, the Haikani or Armenians, and, lastly, the Ossetines. I must take a hasty survey of these nations before I proceed to the subjects which are to follow in the order of this work.

3. Of the Afgháns.

The Afgháns call themselves Púshtaneh, and are termed by the Indians Patans. Afghán is the name by which they are known to Persians, and through them to Europeans. Their speech is the Púshtú, a dialect derived from the ancient Zend, and therefore a sister language of the Persian. It has still some marks of near relationship to the idiom of the Kúrds.

The Afgháns inhabit the mountainous region to the northward of the low country of the Panjáb, or the plain of the Indus. Their proper country is the southern declivity of the great chain of Hindu-Kúsh, the western continuation of Himálaya and the Paropamisan range: it includes, also, the chain of Soliman, and the table-land to the westward of it. The Afgháns are a rude and warlike people, and are distinguished by their manners and language, as well from the Persians as from the natives of India.

The Afgháns are, as it has been proved, the Assecani of Arrian, who gives an account of them in his history of the expedition of Alexander of Macedon. The chief towns of the Assecani were Massaca and Peucele, not far from the river Indus. Pliny terms the same people Aspagonæ, and describes them in terms which leave no doubt that their country was Afghánistan. Lastly, Professor Lassen has discovered the name of this people in the

catalogue of nations tributary to the Great King engraved in cuneiform letters on the monuments of Persepolis.*

The climate of Afghánistan is one of the most delightful in the world. It is dry, as we are informed by Mr. Elphinstone, and the average temperature greater than that of England; the extremes of heat and cold being greater. According to Sir Alexander Burnes, it produces the fruits of England and of Southern Europe—peaches, plums, apricots, pears, cherries, mulberries, vines, and pomegranates; and the groves are stocked with our singing birds, nightingales, blackbirds, thrushes, and doves. The pears and apples of Kabúl are celebrated, and the seasons said to be there delightful. Kabúl itself is more than 6000 feet above the level of the sea. The eastern parts of Afghánistan consist of plains intersected by abrupt chains of hills; the western, chiefly of downs, and tablelands, in many parts bleak and cold.

In such a country we might expect to find the people very different from the natives of southern Hindústan. We are informed that the Afghán men are of robust make, being strong and muscular, with high noses and prominent cheek-bones, and long faces. Their hair and hands are mostly black, sometimes brown, but rarely red. Mr. Fraser† describes some Patan, or Afghán, soldiers whom he saw, as having red hair and blue eyes. Mr. Elphinstone says, that the eastern Afgháns have generally “dark complexions, approaching to that of the Hindústanees;” while those of the west are of lighter colour, with an appearance of health: but among them, he says, as among the eastern Afgháns, men as dark as the Indians, and others as fair as Europeans, are to be met with in the

* It is spelled *Usk_āgha*, or *Us'c_āgha*, which can be no other than *Asṣ-ak-ā-gha*.—See Lassen, “*Alt-Persischen Keil-Inschriften*,” s. 94; and Professor Ritter's remarks, “*Erdkunde von Asien*,” V. s. 206.

† “*Journey in the Himálaya*,” &c. by James Baillie Fraser, Esq.

same neighbourhood,—the fair being the most common in the west, and the dark in the east.† In describing a tribe of Afgháns near Dera, the same writer says,—“The number of children was incredible; they were mostly fair and handsome. The girls have aquiline noses, fine faces, Jewish features. The men were generally dark, though some were quite fair.”

The Afgháns are divided into a great number of tribes or clans. The Dúrání are at present the dominant clan, as the Eusofzyi are said to have been in earlier times; the Khyberi and Ghilji, are also powerful tribes. I shall not recount the names of the whole number. Though one nation, and little mixed with foreigners, the Afgháns differ very much among themselves in physical character, and the difference is very remarkable. The people who live near the Indus are, as Mr. Elphinstone assures us, black, and resemble the Hindoos. The Eusofzyi, who inhabit a high mountainous country in a cool climate, are thus described:—“They are generally stout men, but their form and complexion varies. In those whose appearance is most characteristic of the tribe,” says Mr. Elphinstone, “one is struck with their fair complexions, grey eyes, and red beards; by the military affectation of their carriage, and by their haughty and insolent demeanour.”

4. *Of the Balúchi and Brahúii.*

The Balúchi are a very numerous people of simple pastoral life, who dwell under *ghedans*, or tents, made of black felt and spread over a wicker frame, with which they wander with their flocks over the vast upland of Kelát, and inhabit most of that great region of eastern Persia which is included between Afghánistan to the north and the Indian Ocean to the south, reaching westward

* “History of Kabúl,” by the Hon. Mountstuart Elphinstone.

from the Indus to the great Salt Desert. They are a race of Persian Iliyahs, and speak a dialect of the Persian language.

Within the same geographical boundaries are the high mountains over which the tribes of the Brahúi are accustomed to wander from one region to another. This race appears to be as nearly akin to the Hindoos of the Panjáb as are the Balúchi to the Persians. Their idiom is nearly related to the Pánjábi, a well-known dialect of the Indian language.

It is interesting to observe that these two races of people, descended one from the Persians and the other from the Hindoos, who have reversed the local relations of of their forefathers, the Balúchi inhabiting in part a warmer and lower country than that of the Brahúi, who are only found in cold mountainous tracts, have also acquired a complexion and physical character corresponding with the climate of their adopted homes. The Balúchi are still a tall handsome race, with good features and expressive countenances : but we are assured that those who dwell in the low plains near the Indus are of very dark colour. The Brahúi, on the contrary, as Pottinger informs us, have short thick bodies, with round faces and flat features, and very many of them have brown hair and beards.*

5. *The Kúrds.*

Kúrdistan, or the land of the Kúrds, is the high mountainous tract, intersected by deep valleys, which lies between the great Upland or Plateau of Persia and the plains of Mesopotamia. Kúrdistan may be considered as extending from the neighbourhood of the great lakes Urmiyah and Van, southward to the borders of Luristan.

* "Account of Beloochistan and Sind," by Lieut. Pottinger.

Its inhabitants are partly Christians, ancient emigrants from Syria, whence they were exiled on account of their adherence to the Nestorian heresy, who speak the Syriac language; but chiefly semi-barbarous Moslemin, named Kúrds, who are proved by their peculiar idiom to be a branch of the Arian race. They are divided into a great number of tribes, who differ from each other in language, and in degrees of barbarism or improvement. The northern Kúrds are the tribes occupying the four great districts of Bahdinan, Buktan, Hakari, and Rawandiz; the southern tribes are now subject to the Pasha of Suleimaniyah.

The Kúrds are described by the missionary Hoernle, who has given the best account of them, as a strong but coarse people. They are very robust, broad-shouldered, with dark complexion, black hair, small eyes, large mouth, and a wild expression of countenance.

6. *Of the Armenians.*

The Armenians are recognised as an Indo-European nation. Their idiom is allied to the most ancient dialects of the Arian race; and their early traditions connect them with the history of the Medes and Persians. They are a branch of the same stock with the people of Iran, though separated at an early period, and forming a peculiar people. They adhere with great firmness to the Christian religion and to their ancient church. Of the three millions of souls of which the Armenian race is now supposed to consist, scarcely one hundred thousand have been persuaded to join themselves to the communion of Rome.*

The Armenians are celebrated for the fine form and

* "Versuch einer Geschichte der Armenischen Literatur nach den Werken der Mechtaristen frei bearbeitet," von K. F. Neumann. Leipzig, 1836.

stature of the men, and for the regularity of features remarkable in both sexes. They have fair skins, with dark hair and eyes.

7. *The Ossetines.*

The last branch of the Arian race in Asia are the Ossetines, who dwell on a small part of the Caucasian chain, the greater majority of the inhabitants of this series of mountains being races of people very distinct from the Indo-European.

The Ossetines, as we are assured by Pallas, are a barbarous, predatory race, inhabiting the high and interior country above the Phasis and the Terek. Their language is exclusively spoken by them; but it contains many words and expressions in common with the German, Slavonian, and Persian languages. "In external appearance they exactly resemble the peasants in the north of Russia; they have in general, like them, either brown or light hair, occasionally, also, red beards. They appear to be very ancient inhabitants of these mountains."

SECTION XIX.

COLONIES OF THE ARIAN RACE IN EUROPE.

European Nations.

THE three celebrated nations whose history we have surveyed appear alone to have possessed in the earliest times the use of letters, and by written monuments to have transmitted to the last ages memorials of their existence. It seems improbable that each of these nations should have become, by a separate process, possessed of this important art: yet those eminent scholars who have laboured with so

great success of late in elucidating the Oriental forms of writing have not succeeded in tracing any connexion between the alphabetic systems of Egypt, of the Phœnicians, the Assyrians, and the Hindoos. From the fact that the art of writing was known at so early a period only in Egypt and in Southern Asia, we must not conclude that other nations were in all respects uncivilised, and destitute of the arts which adorn human life. From the embellishment and perfection of the Greek language, and the history of the Homeric Greeks, we may infer the existence of mental culture, even in ages which preceded the knowledge of letters, or at least the frequent practice of writing.

Having briefly touched upon the history of the three nations who were alone possessed of written memorials, it now remains for me to survey in succession the principal human races who come nearest to them; and here, as I have no particular track which it is incumbent on me to follow, I shall go on, in the first place, to describe that branch of the human family from which the people of Europe are descended. The collective body of the European nations are, as it is now almost universally admitted, a great colony, or a series of colonies, of the Arian or Indo-European race. It would be impossible in the present work, and it would be at the same time foreign to its nature and design, to display in detail the evidence on which this conclusion rests. I shall only collect the results from the heads of argument on which the fact has been established. The proof turns mainly on a comparison of languages. To introduce this subject in a very general point of view to my readers, I shall observe that, on examining the relations of languages which are said to display marks of resemblance or of connexion, two very different series of phenomena are discovered, which lead to very different results. Languages of neighbouring nations, or of nations long and intimately

connected by local proximity, by traffic and commercial intercourse, or by political bonds, exhibit marks of such connexion in their vocabulary, or in the possession of a great many words in common. Of this description is the extensive resemblance in words between the French and English languages.* In the languages of nations who may have come into a similar nearness of intercourse while in very different degrees of social culture, when the one people possessed many arts and the knowledge of very many objects of which the other were wholly destitute, it is evident that a much more extensive resemblance would take place than that which is discovered between the French and English. But this species of resemblance or partial identity in the vocabulary could never approach to what is termed a family relation of languages; that is, such a kind of connexion between them as affords proof of a common origin in the nations to which they belong, as in the instance of the English language compared with the German. The first and most important features indicative of family relation between languages is analogy in grammatical structure, and in the laws of combination, or, as we may so term it, the mechanism of speech. Languages supposed to have been originally cognate have, in some instances, lost almost every other token of relationship except this. It generally happens, however, that grammatical affinity between languages is accompanied by a near resemblance in a certain part of the vocabulary. Occasionally this extends only to a comparatively small number of words; but they are words of a particular class, namely, such as serve to represent the ideas of a people

* I have selected this example as the most familiar instance. It is liable to the objection that the French and English do not belong to originally distinct families of languages. The Anglo-Saxon and the Norman French were, however, so different, that in a practical point of view this instance answers my purpose as well as any other.

in the most simple state of existence. Such are terms expressive of family relations—father, mother, brother, sister, daughter; names for the most striking objects of the visible universe; terms distinguishing different parts of the body, as head, feet, eyes, hands; nouns of number, up to 5, 10, or 20; verbs descriptive of the most common sensations and bodily acts, such as seeing, hearing, eating, drinking, sleeping. As no nation was ever found destitute of similar expressions, and as we know by the observation of facts even more than by the probability of the case, that tribes, however rude, do not exchange their own stock of primitive words for those of a foreign idiom, it may be inferred that dialects which correspond in these parts of their vocabulary were originally one speech, or the language of one people. Now, it had been fully demonstrated by those who have devoted themselves to the study of glottology, that both these indications of affinity, or family relationship, exist between the languages of several races from which the great mass of the population of Europe is derived. This affinity is, moreover, common to the nations of Europe, and to all the Eastern people above referred to the Arian race. Hence the conclusion seems irresistible that these nations are colonies from Asia, and originally of the Arian stock, which, in an age long preceding our earliest knowledge of European history, spread its branches from the east towards the west and north. Under what circumstances and by what path they originally passed into Europe can only be matter of conjecture. It is most probable that the northern nations of Europe came into these countries by taking their way through the regions which lie to the northward of the Caspian. From Bactria they must have passed through Turkestan, and advanced between the southern extremity of the Uralian chain and the Euxine towards the mouth of the Danube, whence they spread themselves through Sarmatia towards the north.

The nations of Southern Europe, the Italian, and Hellenic, and Illyrian races, may be supposed to have passed into the west by a different route, namely, through Asia Minor, and across the Hellespont or the Bosphorus. It is improbable that any great body of people traversed the intermediate route, and crossed over Caucasus, since we know that chain of mountains to have been occupied from remote times by tribes of a race quite distinct from the Indo-European. There is indeed as we have seen, among the Caucasian nations, one small tribe of the Arian family, namely, the Ossetines; but they are too insignificant a horde, and too limited in numbers and extent, to have performed any considerable part in the great movements of nations.

If we attempt to enumerate the different nations who are to be considered as ramifications of the Indo-European stock, viewing those as the most ancient which are farthest removed from the centre, or from the path, of migration, we must begin with the Celtic nations in the west of Europe, including the two branches which are represented in modern times, one by the Irish, Scots, and Manks, and the other by the Welsh and Armoricans, or Bretons. Next to them in the north of Europe is the Germanic family. It consists, according to the conclusions of the latest and most accurate philologists, of two principal divisions; of the Northmen, ancestors of the Icelanders, Norwegians, and Swedes and Danes; and secondly, of the Proper Teutonic stock in its three subdivisions, which are the Saxon, or Western German, the Suevians, or High German, and the Gothic, or Eastern clan. The next branch of the Indo-European stock are tribes who speak the dialects of the Old Prussian or Pruthenian language. These dialects are the Lettish, Lithuanian, and the Proper Pruthenian, which of all the languages of Europe bear by far the nearest resemblance to the original Sanskrit. The people

who spoke these dialects had a peculiar mythology, and an ancient and very powerful hierarchy, as famous in the north as were those of the Brahmans and the Druids in the east and west. The Slavic, or Sclavonic race, is a fourth Indo-European family : its two great branches are the Western or Proper Slavic, including the Poles, Bohemians, Obotrites, and the tribes near the Baltic ; secondly, the Eastern branch, comprehending the Russians, the Servians, and other tribes nearly related to them. The southern nations of Europe maintain their relation to the same stock. With the exception of the Rasennian or Tuscan people, all the Italian nations belonged to one race ; and their dialects, the Umbrian, the Oscan, or Sabine, the Latin, and the Sicilian, or CEnotrian, are but variations of one speech. The Rasennians were a people of different physical character from the rest of the Old Italians, and spoke a language which appears to have had little or no affinity to any of the other dialects of the Peninsula. These Italian nations are not, as it has been supposed, descended from a mixture of Greeks, or Pelasgi, with aboriginal barbarians, but form collectively one particular branch of the Arian race ; and in respect to the era of their migration from the East, they must be considered as the most ancient of this division. The other races in Southern Europe who belong to the same great stock are the Thracians, the Arnaouts, Albanians, or, more probably, the Skipetari, descended from the Epirots and Illyrians : lastly, the more celebrated Hellenic race.

It would be an interesting question if there were any data likely to facilitate its discussion, whether the Arian nations found on their arrival in Europe the different countries already occupied by previous inhabitants, or vacant, and affording them a peaceful and undisputed admission. The former hypothesis appears most probable ; since we know that the most remote parts whither these

nations ultimately arrived, were previously inhabited. The Euskaldunes appear already to have possessed Spain before the arrival of Celtic tribes in that country. For if the Celts, as some have supposed, had preceded them and the Iberian tribes had entered the country at a later period, it cannot be supposed that the latter people, whose military prowess was never comparable to that of the Celts, would have been able to gain possession of the Pyrenean chain, which we know that they inhabited at the era of the Roman conquest.

Spain was the last refuge of this race, who had probably been expelled by the Italian nations and the Celts from Italy and Gaul. In the north of Europe the German nations, or rather the Northmen, found the countries on the Baltic coast already occupied by Jotuns, nations of the Finnish or Ugrian race; a people, like themselves, of eastern origin, but emigrants of an earlier age, and from a different part of Asia. We shall, in a future section, trace their descent from its probable source.

For these and other nations of Europe and of Asia, distinguished from the Indo-European stock, and not referable to either of the two other primitive races already described, we stand in need of some distinctive epithet that may assist us in speaking of them in a collective sense, and comparing or contrasting them with nations of the Arian race. I have elsewhere adopted for this purpose the term "Allophylian," which by its obvious meaning denotes this distinction, and is preferable to any other name heretofore employed for the same purpose, inasmuch as it can lead us to no erroneous opinion in ethnology.*

Before we proceed to the description of individual nations of either class, it will be useful to compare the

* Professor Rask used the term Scythian in this sense, but it is uncertain whether many of these nations were Scythians.

Allophylian nations in general with those of the Indo-European family.

The Allophylian nations appear to have been spread in the earliest times through all the most remote regions of the old continent,—to the northward, eastward, and westward of the Indo-European tribes, whom they seem every where to have preceded; so that they appear, in comparison with these Indo-European colonies, in the light of aboriginal or native inhabitants, vanquished and often banished into remote and inaccessible tracts by more powerful invading tribes. The latter, namely the Indo-European nations, seem to have been every where superior in mental endowments. Some tribes, indeed, had retained or acquired many characteristics of barbarism and ferocity, but with all these they joined undoubted marks of an earlier intellectual developement, particularly a higher culture of language as an instrument of thought as well as of human intercourse. If we inquire into the degree of improvement in the arts of life which the Indo-European nations had attained at the era of dispersion from their primitive abode, or from the common centre of the whole stock, an investigation of their languages will be our principal guide. It gives us strong grounds for a belief that their advancement in useful arts had been comparatively small. The primitive ancestors of the Indo-European nations were probably ignorant of the use of iron and other metals, since the terms by which these are denoted are different in different languages; and must, as it would appear, have been adopted subsequently to the era of separation. Nothing can be more unlike than gold, χρυσος, and *aurum*; than silver and *argentum*; than *ferrum* and σιδηρος. Other considerations may be advanced to confirm this opinion that the use of metals was unknown to the earliest colonists of the West. It is plain that the use of letters was entirely unknown to the Arian nations,

to those tribes at least of the race who passed into Europe ; and that it was introduced among them in long after ages by the Phœnicians, who claim this most important invention, and certainly have the merit of having communicated it to the nations of the West. But, though unskilled in many of the most useful arts of life, the Arian people appear to have brought with them a much higher mental culture than the Allophylian races possessed before the Arian tribes were spread among them. They had national poetry, and a culture of language and thought altogether surprising when compared with their external condition and habits. They had bards or scalds, *vates*, *ᾠδοὶ*, who were supposed, under a divine impulse, to celebrate the history of ancient times and connect them with revelations of the future, and with a refined and metaphysical system of dogmas, which were handed down from age to age, and from one tribe to another, as the primeval creed and possession of the enlightened race. Among them, in the west as well as in the remote East, the doctrine of metempsychosis held a conspicuous place, implying belief in an after state of rewards and punishments, and a moral government of the world. With it was connected the notion that the material universe had undergone, and was destined to undergo, a repetition of catastrophes by fire and water ; and after each destruction to be renewed in fresh beauty, when a golden age was again to commence destined in a fated time to corruption and decay. The emanation of all beings from the soul of the universe, and their refusion in it, which were tenets closely connected with this system of dogmas, border on a species of Pantheism, and are liable to all the difficulties attendant upon that doctrine. Among most of the Indo-European nations the conservation of religious dogmas, patriarchal tradition, and national poetry, was confided not to accidental reminiscences and popular recitations, but to a distinct order

of persons, who were venerated as mediators between the invisible powers and their fellow-mortals, as the depositories of sacred lore, and interpreters of the will of the gods expressed of old to the first men, and handed down either orally, in divine poems, or preserved in a sacred literature known only to the initiated. In most instances they were an hereditary caste, Druids, Brahmans, or Magi. Among the Allophylian nations, on the other hand, a rude and sensual superstition prevailed, which ascribed life and mysterious powers to the inanimate objects. The religion of fetisses, of charms, and spells, and talismans, was in the hands not of a learned caste, the twice-born sons of Brahma, but of shamans or sorcerers, who, by feigning swoons and convulsions, by horrible cries and yells, by cutting themselves with knives, by whirling and contortions, assumed the appearance of something preternatural and portentous, and impressed the multitude with the belief that they were possessed by demons. Of this latter description were the wizards of the Finns and Lappes, the Angekoks of the Esquimaux; and such are the Shamans of all the countries in Northern Asia, where neither Buddhism nor Islâm has yet penetrated.

The history of these nations will be the subject of a later section. I shall now proceed to say a few words on the physical characters of the Indo-European nations.

Physical Characters of the European Nations.

Incidental notices in the works of Greek and Latin authors give some information as to the physical characters of the ancient inhabitants of Europe. The accounts which we collect in this quarter do not fully agree with the description of the same races in the present times. A considerable alteration must have taken place if we can trust the testimony of the ancient writers. We must admit

the possibility that the physical characters of the nations in question have become changed or modified through the lapse of time, and the influence of external agencies.

There is one other resource from which we may hope to derive information on this subject. I allude to the remains of the dead found entombed in various parts of Europe. A similar research is, as we have seen, one of the most important aids in the investigation of the physical characters of the ancient Egyptians. Sepulchral remains are in Europe much more rare and imperfect than in Egypt; yet there are, if we view them collectively, a great number of such relics, and in some districts they are comparatively frequent. The north of Italy, and especially the country of the ancient Etruscans, abounds in magnificent tombs or places of sepulture. They have been described by Professor K. O. Müller. It appears clearly that these remains, as described by Müller, belong to a people whose physical characters were very different from those of the modern Italians, their descendants. The following observations appeared in a memoir on this subject, contributed by Müller to the "Transactions of the Academy of Sciences at Berlin." *

The countenances of the Etruscans appear to have been of a large and round shape; their eyes large; the nose not long, but thick; the chin strong and somewhat protruding. The figures display in their proportions men of small stature, with great heads, short thick arms, and a clumsy and inactive conformation of body—the "*obesos et pingues Etruscos*."

The male figures are all beardless, quite smooth and shaven about the chin, dressed in the tunic, or toga, which is sometimes drawn up over the hinder part of the head. On the head they generally wear a wreath of leaves; some

* Abhandl. der Berlin. Akad. 1818, 1819.

hold in their right hand a drinking-cup, and in their left a patera. They repose in an easy posture, a little raised, with their left elbow rested, as if in the attitude of persons who leave the festival of life as well-satisfied guests. The little finger of the left hand is commonly ornamented with a ring. The women lie in the same position as the men : they are clothed with a tunic, some having below their breast a broad girdle, fastened before by wheel-shaped buckles, and with a peplum, which sometimes veils the hinder part of the head. In one hand they hold an apple, or some similar fruit, and in the other a fan. These figures are embossed on the coverings of the sarcophagi, which are formed of stone or of clay. On the clay coverings, where a variety of colours is used on the reliefs, these figures are also painted. In them the hair is of a yellow brown colour, and the eyes brown, and the armour and shields of a bluish black, which seems intended to shew that they were made of iron.

Sepulchral tumuli are spread over all the northern and western parts of Europe, and over many extensive regions in northern Asia, as far eastward at least as the river Yenisei. They contain the remains of races either long ago extinct, or of such as have so far changed their abodes and manner of existence that the ancestors can no longer be recognised in their descendants. They abound on the banks of the great rivers Irtysh and Yenissei, where the greatest numbers of the then existing people were collected by the facilities afforded to human intercourse. In Northern Asia, these tombs are ascribed to Tschudes, or barbarians, nations foreign and hostile to the Slavic race. The erectors of these sepulchral mounds were equally distinct and separate from the Tartar nations, who preceded the Slaves ; for the tombs of the Tartars, and all edifices raised by them, indicate the use of iron tools ; and the art of working of iron mines has ever been a favourite attribute

of the Tartar nations. But silver and golden ornaments of rude workmanship, though, in abundant quantity, are found in the Siberian tombs. The art of fabricating ornaments of the precious metals seems to have preceded by many ages the use of iron in the northern regions of Asia.

In the plains where these tombs are found, it is not unfrequent to meet with circles of upright stones, like those which in Europe are termed Druidical, but which are by no means confined to the countries where Druidism is known to have prevailed.

In the western and northern parts of Europe are innumerable sepulchral mounds, or barrows. Many have been examined, both in the British Isles, and in Denmark and Scandinavia. It is much to be regretted that no systematic account has been kept of the results. In this country particularly, nothing has been attempted, in a comprehensive point of view, towards the elucidation of national archæology by similar researches. It appears, however, from late investigations of Professor Eschricht, that the sepulchral remains of ancient European nations may be referred to three periods. The first is the age when tumuli raised over the dead contained no metallic implements or ornaments.* Rings and beads, and other ornaments of amber, in the countries near the Baltic; implements worked from bone, with arrow-heads of flint and fish-bone; celts formed of flint or stone, and other implements manufactured from such materials as we find every where to have been used previously to the invention of metals, are found in various places in tombs of this description. In short, they display a state of rudeness with respect to the knowledge of useful arts not very different from that which prevails in the islands of the Great Pacific.

* The memoir of Professor Eschricht appeared in the Danish paper entitled "Danske Folkeblad."

The osteological characters of skulls and skeletons found in tombs of this era are peculiar: they belong to an earlier race, long ago swept away by one which succeeded it.

It may be worth while to remark that by far the greatest number of barrows opened in different parts of Britain belong to this class. They are so numerous, that it is generally believed by antiquaries that the tombs of the Celts prior to the Roman invasion were generally of this kind. There were, however, some belonging to the succeeding class both in Britain and in Ireland.

The second class of tumuli belong evidently to an era subsequent to that which produced the former. In these it is common to find plates of gold, rings of gold or brass, various ornaments of bronze; sometimes swords or blades of brass have been discovered in them, but never tools of iron, or indications of sculpture which implied the possession of iron tools. A third set of tumuli contain instruments of iron: these evidently belong to a later period than that of the brazen and golden ornaments. The interior arrangements of these different sets of sepulchral mounds are different; but this is a subject beyond our present limits.

The purpose for which I have been induced to offer these observations is to point out the series of osteological remains which may be established by means of them. There seems to be good reason to believe that, by a collection of skulls and skeletons from these different sets of barrows, an historical series may be established, each set displaying the remains of the races of people by whom they were erected. In Denmark, as we learn from the remarks of Professor Eschricht, the barrows of the oldest series contain crania and other bones of a peculiar description. In these the cranium has an ample and well-developed form; the forehead is vaulted, and tolerably spacious; and

the nasal bones prominent. At the same time, in a skull of which M. Eschricht has given a description, the zygomata appear large and angular, so that lines drawn from them over the vertex converge, and give the cranium something of the pyramidal form. It may be seen that the eyes were deeply set, with strongly prominent eyebrows, and deep orbits. One of the most remarkable features in these skulls is their round form, approaching to a spherical shape.* In all these points the skulls of this older class make some approach towards the shape peculiar to the Northern Asiatic nations, or to that of the Mongoles and the Esquimaux. The more important circumstances, however, before noted, prevent our referring them to any other type of the human head than the oval and developed shape, which is common to the nations of Europe and of Western Asia. They are probably the crania of Celtic races; in Denmark, those of Cimbrians. The tombs containing ornaments of the precious metals are referred to a later age; but it is uncertain as yet whether they belonged to the same race as the former. Those containing iron implements were subsequent to the immigration of the Germanic nations, who were, as it appears, acquainted at an early period with the use of iron.

There seems to have been no considerable difference between the Celts and Germans in complexion, except that the Germans were more red-haired, while the Celts were flaxen-haired. This has been denied by many writers; but the authority of the ancients is very decided on the subject. I shall not repeat at present the long list of authors whom I have elsewhere cited to this effect,† but

* *Figure I.* in the opposite plate, is the delineation of a cast in the Museum of the College of Surgeons, taken from a skull of this class.

† Thus in Virgil's eighth *Æneid*:—

“Galli per domos aderant, arcemque tenebant,
AUREA CÆSARIES OLLIS, atque aurea vestis;

shall merely extract one passage from Ammianus Marcellinus, who had lived in Gaul, and therefore must have known of what colour the Celtic people were:—

“The Gauls,” says Ammianus, “are almost all tall of stature, very fair and red-haired, and horrible from the fierceness of their eyes, fond of strife, and haughtily insolent. A whole band of strangers would not endure one of them, aided in his brawl by his powerful and blue-eyed wife; especially when, with swollen neck and gnashing teeth, poisoning her huge white arms, she begins, joining kicks to blows, to put forth her fists, like stones from the twisted strings of a catapult. Most of their voices are terrific and threatening, as well when they are quiet as when they are angry. All ages are thought fit for war, and an old man is led out to be armed with the same vigour of heart as the man in his prime, with limbs, hardened by cold and continued labour, and a contempt of many even real dangers. None of them are known, like those who in Italy are called in joke *Marci*, to cut off their thumbs through fear of serving in war. They are as a nation very fond of wine, and invent many drinks resembling it; * and some of the poorer sort wander about with their senses quite blunted by continued intoxication.”

The Germans are noted for large broad heads. They were universally celebrated for red hair and blue eyes; and these characters are ascribed to them as uniform, not only by poets, but by writers the most accurate as to matters of fact. Thus Ammianus speaks of the “*comas rutilantes ex more*” of the Alemanni, the Germans of the Upper Rhine.

*Virgatis lucent sagulis; tum lactea colla
Auro innectuntur: duo quisque Alpina coruscant
Gæsa manu, scutis protecti corpora longis.”*

Also Claudian (in Rufinum):—

“*Inde truces flavo comitantur vertice Galli.*”

* Probably cider, ale, metheglin.

It appears certain that the ancient races who peopled the northern and western parts of Europe were all of the xanthous variety of complexion. This is by no means the case with the great mass of people who are supposed to have descended from them. In a poetical chronicle, which is supposed by Dr. O'Connor to be the most ancient historical poem existing in the Gaelic language, the bard thus addresses the people:—

“A eolca Albain uile,
A shluagh feta, folt-buidhe,”

rendered:—

“Vos docti Albani omnes,
Vos exercitus peritorum flavo-comatorum.”

This is said to have been addressed to the Highlanders at the court of Malcolm III. A.D. 1057. There seems to be a constant tradition that the ancient Gaels were a fair-haired race. According to the old legends which contain the story of the Firbolg kings, one of them was named Fiacha Cinnfionnan. Cinnfionnan means white heads, and the people, as Keating, the celebrated Irish historian, says, had this designation because most of the Irish of his time were remarkable for their white or fair hair.

If the Scots of King Malcolm's time were a yellow-haired race, they have forfeited that description, like their countrymen the Caledonians, and like the Germans and Gauls of the Continent. The present Highlanders are by no means generally a xanthous people. In particular districts, and in some valleys in the Highlands, it is noted that most of the inhabitants have red hair; but this is only in limited tracts, where, however, there is nothing indicative of foreign colonisation. The prevalent characters in a great part of the western Highlands are rather dark brown hair, uncurled, with a complexion not very

fair, but with grey eyes. A man with coal-black and curled hair, and black eyes, looks singular in a groupe of the general complexion; and, in places where this variation is frequent, the opposite variety also occurs, namely, a fair skin with red or yellow hair. It seems unquestionable, that the complexion prevalent through the British Islands has greatly varied from that of all the original tribes, who are known to have jointly constituted the population. We have seen that the ancient Celtic tribes were a xanthous race; such, likewise, were the Saxons, Danes, and Normans; the Caledonians also, and the Gael, were fair and yellow-haired. Not so the mixed descendants of all these blue-eyed tribes. The Britons had already deviated from the colour of the Celts in the time of Strabo, who declares that the Britons are taller than the Gauls, and less yellow-haired, and more infirm and relaxed in their bodily fabric. As a proof of this fact, he continues, "We ourselves saw at Rome young men from Britain, who in height exceeded the tallest men there by half a foot, and were crooked in their legs, and not well formed as to the make of their bodies. In their manners," he adds, "they were in some respects similar to the Gauls, in others more simple and barbarous."

Nor is this change confined to the Britons and their descendants. The Germans have also varied in their complexion. In the towns of Germany, especially, the people are far from being a red-haired, or even a xanthous race; and, from the fact that this change has been developed chiefly in towns, we may infer that it depends in part on habits, and the way of living, and on food. Towns are much warmer and dryer than the country; but even the open country is much warmer and dryer than the forests and morasses with which Germany was formerly covered. We must attribute the alteration in physical

character to the altered condition under which the present race of people live.*

Of the Physical Character of the Slaves.

No very accurate observations have been made by which it can be determined whether the Slavonians have any peculiar characters, distinguishing them from the other European nations; but if such peculiarities exist, they are of a kind not striking or easily discernible. The various tribes of this race differ among themselves, the variety being apparently in relation to climate and local circumstances; and this variety is much greater than any that can be traced between the Slavic nations in general and other Europeans. In the south-eastern parts of their abode, the Slavonians are of dark complexion, with black eyes and hair; this is the fact with respect to the Croats, Servians, and proper Slavonians. The Poles vary in complexion; many of them are of dark eyes and hair, of tall and well-made figures. The northern Russians

* The ancient Germans are said to have had universally yellow or red hair and blue eyes, in short, a strongly marked xanthous constitution. This, says Niebuhr, has now in most parts of Germany become uncommon. I can assert, from my own observation, that the Germans are now, in many parts of their country, far from a light-haired race. I have seen a considerable number of persons assembled in a large room at Frankfort on the Maine, and observed that, except one or two Englishmen, there was not an individual among them who had not dark hair. The Chevalier Bunsen has assured me, that he has often looked in vain for the auburn or golden locks, and the light cerulean eyes of the old Germans, and never verified the picture given by the ancients of his countrymen till he visited Scandinavia; there he found himself surrounded by the Germans of Tacitus. What can be more evident than that Niebuhr is correct in his opinion that the physical characters of the people have changed? Some alterations in the external conditions under which the race has existed have given rise to a modification in their physical character. The climate of Germany has, in fact, changed since the country was cleared of forests.

are very fair. Mr. Tooke observes, that the Russian peasantry have often light-brown, or flaxen, or red hair. Nor is this owing to intermixture with the Finnish race, as some have conjectured. It is too generally spread a character to be ascribed to any such partial and accidental cause. That the xanthous complexion of the northern Russian is not the result of intermixture with foreigners, or particularly with Finns, may be inferred from the fact that other Slavonian nations who have never lived in the neighbourhood of any Finnish tribe, have, perhaps, in a still more marked degree, the same peculiarity. This may be exemplified in the Slovaks.

The Slovaks are, as we have seen, the old Slavonian inhabitants of Pannonia, or Hungary. They held that country at an early period, and are probably the descendants of the Sarmatæ Jazyges, to whom it belonged in the time of Ammianus. However this may be, they had possession of Pannonia at the period of its invasion by the Magyars, or the Ugrian, or Hungarian people, who gave to it its modern appellation, and who expelled the Slovaks from the central and more fertile plains, into the barren and mountainous tracts bordering on the Carpathian chain, which their descendants still continue to inhabit. The Slovaks form altogether a considerable part of the population of Hungary. A recent English traveller has given us a very minute account of the persons and habits of this race. He says, the Slovaks, in general, are about the middle height, strongly formed, of a light complexion, with broad and coarse features, half shaded by their long flaxen hair. In some particular districts there are found among them singularly fine and handsome men. The peasant women, when young, are sometimes pretty, but hard labour and exposure to the sun soon deprive them of all pretensions to comeliness. In their dispositions the Slovaks are described by the same writer as lazy and indo-

lent; and they are said to be very inferior to the Magyars in energy and activity.

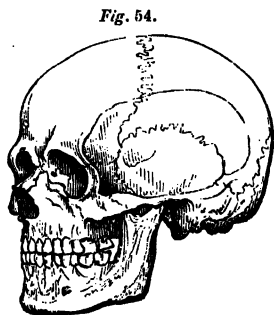
We have a brief account of the persons of the old Antes and Sclaveni from Procopius, which coincides remarkably with this description of the modern Slovaks.

Speaking of the Antæ and Sclaveni, he says: "One language belongs to both nations, which is very barbarous; nor do they differ at all in personal appearance, for they are all of good stature and remarkably robust: as to the complexion of their bodies and their hair, they have it neither very light nor flaxen, nor is it altogether inclined to black; but they are all somewhat red—that is, red-haired."

Physical Character of the Greeks.

It is well known that the remains of Grecian sculpture display the finest and most expanded form of the human skull. It has been supposed, indeed, that the Grecian profile has been exaggerated or drawn from the imagination; but Blumenbach, in a memoir in the "Gottingen Transactions," and in the notes to his sixth decade, has refuted this opinion. He thus describes a Greek skull in his collection: "Forma culvariae subglobosa, maxillæ superioris ossibus, sub narium aperturis ferè ad perpendiculum, coadunatis, jugalibus ossibus modicè et concinnè declivibus, artificum laudatis proxima signis." His Greek skull, and one belonging to the ever barbarous and unintellectual race of Georgians, are said to be the most beautiful in his whole collection, consisting of 170 crania of different nations.

The annexed outline of a Greek skull will serve to exemplify the form of the head of the modern Greeks.



Skull of a Greek.

In the head of the Apollo Belvedere we may probably recognise a good model of the national physiognomy of their ancestors.

Fig. 55.



Head of Apollo Belvedere.

The complexion of the Greeks varied like that of other Europeans, as we know tolerably well from ancient writers. The epithets of *ξανθοί*, *πυρροί*, *κυανοχαίται*, *γλαυκώπιδες*, yellow, red, and black-haired, blue-eyed, and many others, indicate that the same variety of complexion existed formerly among the Greeks which we recognise among other nations in the south of Europe, especially in countries where the climate is varied by differences of situation and of level. It seems that in this respect, as well as in the beauty of form, for which the old Greeks were noted, the modern Greeks, their posterity, still resemble them. M. Ponqueville assures us, that the models which inspired Apelles and Phidias are still to be found among the inhabitants of the Morea. "They are generally tall, and finely formed; their eyes are full of fire, and they have a

beautiful mouth ornamented with the finest teeth. There are, however, degrees in their beauty, though all may be generally termed handsome. The Spartan woman is fair, of a slender make, but with a noble air. The women of Taygetes have the carriage of Pallas when she wielded her formidable ægis in the midst of a battle. The Messenian woman is low of stature, and distinguished for her *embonpoint*; she has regular features, large blue eyes, and long black hair. The Arcadian, in her coarse woollen garments, scarcely suffers the regularity of her form to appear; but her countenance is expressive of innocence and purity of mind. Chaste as daughters, the women of the Morea assume as wives even a character of austerity." The Greek women, in the time of Ponqueville, were extremely ignorant and uneducated. "Music and dancing seemed to have been taught them by nature. The favourable traits of character among the Greeks, in general, are in part attributable to their early education. We are assured that the children are left to grow in full liberty, like the robust plants which adorn their native soil. They are not subjected to the harsh treatment which the children of the lower classes experience in more civilised countries, nor are their countenances expressive of any kind of painful sentiment."

The same writer has described the inhabitants of Sparta. He says, "The Laconians differ in manners and address from their neighbours the Arcadians; the latter carry the scrip and crook, and lead a perfectly pastoral life; the inhabitants of Sparta, on the contrary, fond of combats, are of a lively and restless character, and are easily irritated." M. Ponqueville speaks of the long flaxen hair of the women of Sparta, their majestic air and carriage, their elegant forms, the regularity of their features, animated by large blue eyes bordered with long eye-lashes. "The men," he says, "among whom some

are 'blonds,' or fair, have noble countenances; are of tall stature, masculine and regular features." They have preserved something of the Dorians of ancient Sparta.

SECTION XX.

OF THE FIVE GREAT NOMADIC RACES.

The great central region of High Asia, whence all the rivers take their source which flow southward into the Indian Ocean, eastward to the sea of Okhotsk and Japan, northward to the Frozen Ocean of Siberia, may be contemplated as a vast upland or plateau, comprehending, perhaps, one fourth part of the whole area of the Asiatic continent. It is bounded on both sides; namely, towards the north and south by a double series of mountains, each of which, though in rather a low latitude, passes the limits of eternal snow. Of the four longitudinal chains which compose their double barrier, the two southern are the great Himálaya, and to the northward of it, and partly parallel to it, the lofty Tibetan Kuen-lun. In the valley between these two chains, itself the highland of Tibet, of Ladak, and H'Lassa, near the sacred lake of Manasa-Sarowara, rise the two great rivers of India, Indus and Brahma-putra, which enclose on two sides, and insulate, the whole region of Hindustan. To the northward of Kuen-lun is the great central plain of High Asia, in various parts of which many rivers, which find no exit through such barriers, pour their waters into inland seas. The rivers which flow into Koko-Nor, or the Blue Lake, into Nor Saisan, Lob Nor, and the sea of Balkash, fertilise vast spaces of pasture land; where the primitive nomades of Central Asia fed for centuries their flocks, and

multiplied those hordes, which, under their late descendants Attila, Tchingkis, and Timúr, were destined to change the aspect of human affairs in a great part of the habitable world. To the northward of the central plain, Thian-shan, or the Celestial Mountain, and the Golden Mountain, or Altai, separate the Upland from the low region through which the rivers of Siberia take their course to the Icy Sea.

In the centre, or on the borders, of this table-land, which may be termed the Island of High Asia, for such it must have been before the farther subsiding of the ocean laid bare the low plains which lie around its high terrasses on every side, were the abodes, or rather the wandering places, of the five nomadic races: five they may be reckoned, although one of them cannot be traced historically from the plateau. The descent from thence of this first band of nations towards the north-west, can only be inferred by a certain affinity of language and of physical and moral characters between it and the three principal nomadic races. Another member of the groupe, I mean the south-eastern, belongs not to the central space, but to its Tibetan border. The three members of the central groupe are the Turkish, the Mongolian, and Tungusian races; the north-western stem is the Ugorian, by some termed the Finnish or Tschudish race; the south-eastern are the Bhotiya, the mountain people, who, on the northern boundary of Hindústan, have appropriated the name of Tartars, though they have no right to that celebrated appellation, which belonged originally to the Mongolian tribe who inhabited the banks of the Lake Bouyir.

To assert that all these nations constitute one race would be to go rather beyond the limits of close induction. But identity of race has often been proclaimed on much inferior evidence. They have occupied—from this remark I must exclude the Ugorian race,—or rather nomadised

over contiguous regions from immemorial times ; they are nearly on a level in regard to their social state and progress in the arts of life ; their moral characteristics, manners, and habitudes, are similar ; their religion and superstitions were in early times the same, their physical traits, perhaps hardly distinguishable.* Their languages—unless it be that of Bhot, to which this assertion can be applied but doubtfully and in part—though not identical, and long considered by the best informed writers as distinct, yet display, under a careful analysis, such a degree of analogy as proves a distant, but, at the same time, a real, family relationship, and one which may well be comparable to the affinity traced among the most separate members of the Indo-European groupe.

Though two of their princes, a Turkish and a Mongolian khan, have compiled the history of the Turkish and Mongolian races, and pretend to have traced them from the creation of the world, it cannot be said with truth that the nomadic people of Central Asia possess any memorials of their origin. The compilations of Abulghasi Bahadúr Khan and of Sanang Setzen†—the one a Mussulman, the other a worshipper of Buddha, connect the origin of their respective races, the first, after the manner of all Mohamedan writers, with the patriarchs of the Old Testament, the other with the incarnate gods, or divine sages of India, celebrated in the fables of Buddhism. It is, however, remarkable that some extensively spread traditions, which are more or less interwoven in all their accounts, and have been collected from very distant times and places, seem to display an obscure reminiscence of the arrival of some fugitive bands from a remote region, who having been

* I limit this remark to the still nomadic races, both of the Turk and Arian stock.

† "Observations sur l'Histoire des Mongoles Orientaux, par Sanang Setzen," par M. Abel Rémusat. Paris, 1832.

saved from destruction by flight into the wilderness, became in process of time the patriarchs of the nomadic races. One of these Sagas relates the fate of a single family, born, or perhaps, if the story were rightly interpreted, suckled, by a wolf, in Turkish Assena, or Tsena, who became the founder of the Turkish dynasty on Mount Altai. The father of the band, maimed in all his limbs, had escaped from the direful calamities which had overwhelmed his race. Another tradition relates the origin of the Mongoles; and this legend was so widely spread, that we find it not only recorded by Rashid-Eddin and Abulgasi Khan, but alluded to by Sanang Setzen. For ages the Mongolian race had been pent up in the iron-bound valley of Irghænæ-koun. When at length their numbers had so increased that they could not subsist within bounds so confined, they sought and obtained an exit, after melting the iron rocks by fire and with the bellows of seventy forges; and this event was celebrated by a yearly festival till the age of Tchingkis. The little horde that issued from Irghænæ-koun to conquer the Eastern world were the offspring of two patriarchs, who, many ages before, had there sought refuge. The most numerous and celebrated of all these nations were the Hiong-nu, who possessed an extensive region extending northward from the great wall of China towards the Amúr, and westward from the mountains of In-shan, overhanging the upper course of the Yellow River, or Hoang-ho. Their wars against the emperors of the dynasty of Han, coeval with the Christian era, are among the most important events in the history of the great empire. The policy of the Chinese deprecated the enmity of the Tan-shu or sovereign of the Hiong-na, by giving a princess of the royal house in marriage to their autocrat. The lament of a Chinese lady who had thus become Queen of the Usun, has been deemed worthy of record by the historians

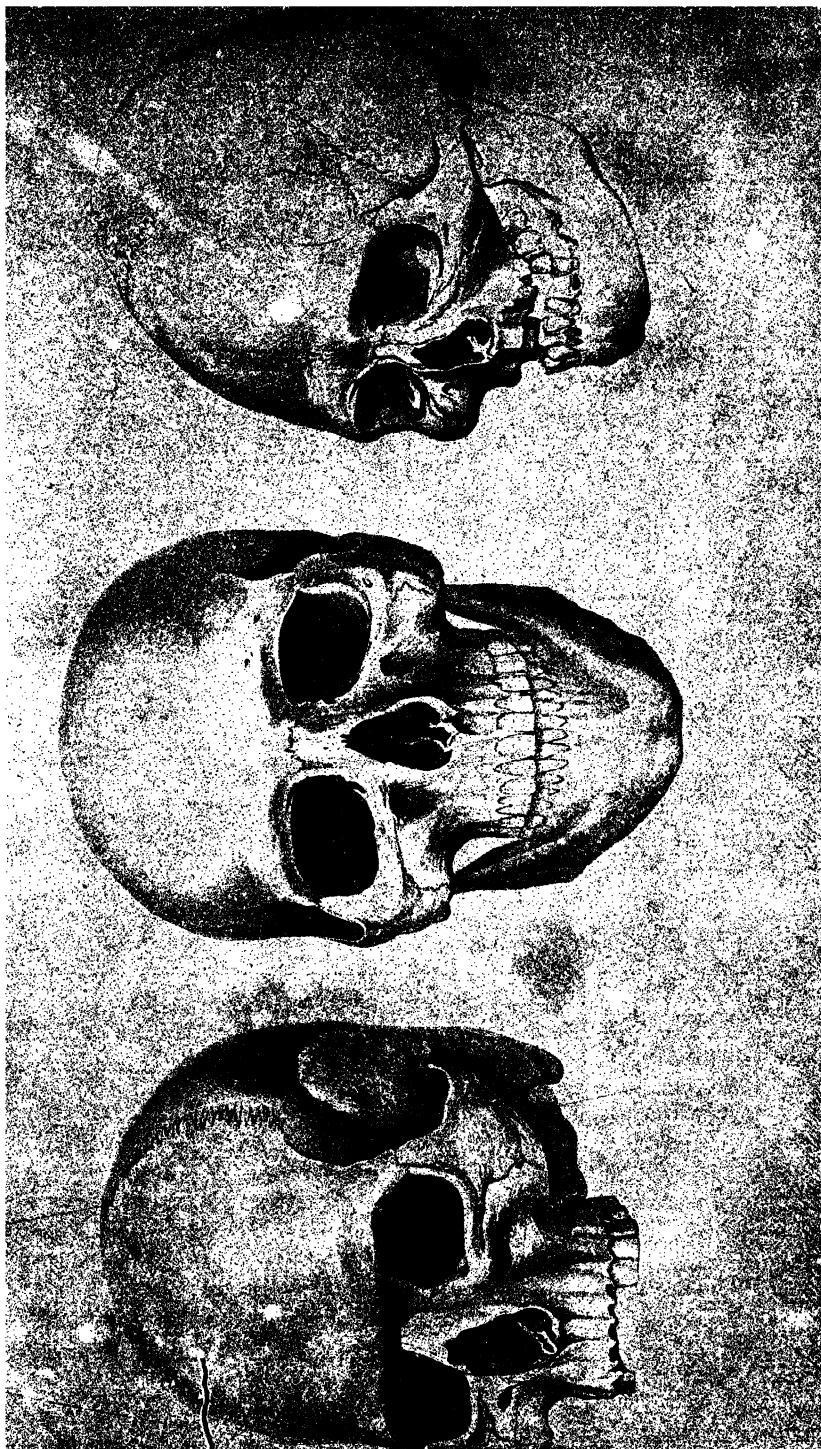
of China, and may be cited as characteristic of the manners of these nomadic races :—

“ My kinsfolk have given me away
Into a foreign land,
To the chieftain of the Usun.
He dwells in a miserable hut
Covered with skins.
His food is flesh, and milk is his drink.
When I think of my home,
Then I long to be a wild goose,
That I might fly away into my Fatherland.”

1. *Of the Ugorian or Ugrian Race.*

In briefly describing these five nomadic nations, I shall begin with the north-western race, which, as I have said, cannot be actually traced on the central region of High Asia. It is probable that it is one of those races whose expulsion from the high plains by the Hiong-nu is recorded in the history of China ; * but the main proof of its origination from that quarter turns on the analysis of its languages with those of the great central nations. The race who have been termed Ogres, or Ugrian nations, had already left the eastern plateau, and had occupied countries towards the north-west before the earliest accounts. In times long preceding the arrival of the German and Slavic nations in the north of Europe, the Ugrians had possessed all the region extending from the Baltic to the Uralian Mountains, and reaching even to the Obi and Irtish, in Siberia. Farthest towards the west were the Finns and Lappes, forming one branch of this race. The people whom the Russians call Tschudes were of the same stock. Farther eastward the name of Ugrians, or Jugorians, predominated. The Ogres were the proto-

* “ Researches into the Physical History of Mankind,” vol. iii. p. 394, and seqq.



types of savage monsters, dwellers in forests and mountains, whose name is better known in popular fables than in its historical import. It is, however, the most ancient denomination of this race. The Northmen designated this hostile race as monsters and giants. The epithet of Jotnar, or Jotuns, which is of frequent occurrence in the Sagas, had this meaning. Jotuns, among the old poets of the north, as were the Titans of the Greeks, were the enemies of gods and men—creatures of the imagination, symbolical of physical and moral evils. Races of men who were the hereditary and perpetual foes of the Teutonic tribes were also called Jotuns; and this term assumes its historical sense when it is used to designate the barbarous aborigines of Northern Europe, whose conquest or extirpation by a race of happier destinies is celebrated in the early poems of the Scalds. Traces of these older inhabitants of Scandinavia are found in the stories of their warfare, handed down from the early historical age. Adam of Bremen, who, during the eleventh century, in the character of missionary, as well as in military service, lived twelve years with the Danish king, Swen Ulfson, has preserved a relation of this kind. “*Narravit mihi,*” he says, “*rex Danorum sæpè recolendus, gentem quandam ex montanis in plana descendere solitam et incertum esse unde veniat.*” “*Subitò accedunt; omnem depopulantur regionem.*” Enemies of civilisation, these barbarous natives of mountains and forests, who were clothed with the skins of wild beasts, and uttered sounds more like the cries of wild animals than the speech of men—“*qui ferarum pollibus utuntur pro vestibus, et loquentes ad invicem frendere magis quam verba proferre dicuntur*”—dwelt in caves and the clefts of rocks, and issued thence as nightly marauders to perpetrate deeds of blood. By the Icelanders they were termed Jotnen and Thursen—giants and enchanterers. That these designations do not belong to the mere creatures of

the fancy, such as superstition in later times associates with them, appears from the fact that the historical Sagas deduce the genealogy of many families from a Jotnian ancestry. The early poems, according to Geijer, describe real wars in the accounts of contests against barbarians of the rocks and mountains. In the song of Thiodulf to the honour of Thor, that god is termed the destroyer of mountain-wolves, the overturner of the altars of the Fornjotish idols, the conqueror of Jotuns and Finns. Here an historical name comes forward in connexion with the old term of Jotun to explain its meaning in still earlier use. So Snorro Sturleson, in the "*Heimskringla*," uses Finns and Jotuns as synonymous. The people thus termed are plainly the Skrithfinni, who were described by Procopius as inhabiting Thule in the sixth century; and by Paul Warnefrid's son in the eighth, under nearly the same name; and of whom Adam of Bremen reports that they exceeded wild beasts in the swiftness of their flight. They dwelt, according to Adam, towards the north, between Sweden and Norway, especially in Helsingland. He also mentions them in the Wermlands. In the eleventh century, they wandered in the southern frontiers of Norway. In early periods they were certainly in the south of Sweden, where, in a part of Smaland, are still found the local names of Finweden, the field of Finns, Finnheide, and Finnia.

The Finns were, in the time of Tacitus, as savage as the Lappes; but the former, during the succeeding ages, became so far civilised as to exchange a nomadic life for one of agricultural pursuits; while the Lappes have ever continued to be barbarous nomades, as well as the Siberian tribes of the same race, namely, the Vogouls and Ostiaks. The Finns, as well as their brethren the Beormahs, or Finns of the White Sea, had probably undergone this change long before the time when they were visited by Otther, the guest of Alfred. When the Finns were con-

quered by the Swedes they had long been a settled people, but one of curious, and singular, and isolated character.

The eastern branches of this race are the Vogouls of the Uralian Mountains, and the Ostiaks on the Obi: from them are descended the Magyars, or Hungarians, a warlike and energetic people, unlike their kindred in the North, in whom a long abode in the centre of Europe has developed the physical and moral qualities of the Arian race, and whom it has proved to be susceptible of the highest culture. Intermediate between the Uralian nations and the western Finns are various tribes of the same race — Mordouines, and Tscheremisses, and Votiaks, who are termed by Müller, the learned historian of this family of nations, Bulgarian Finns, or Ougres: they were long subject to the Turkish khanate of Bolgari on the Wolga.

2. *The Turkish Race.*

The Turkish tribes have been often erroneously termed Tartars. The real Tartars, or rather Tatars, were a people nearly allied, not to the Turks, but to the Mongoles, who had their ancient seat in the neighbourhood of the Lake of Bouyir, in the east of Mongolia. All the most learned writers on Asiatic history, from the time of De Guignes, including M. Abel Rémusat, and Klaproth, and Professor Ritter, are agreed in the opinion, which seems indeed unquestionable, that the Turkish races, now spread through different regions, from the wall of China to the Danube and Adriatic, are of the stock of the Hiong-nu, that powerful and celebrated people who threatened China before the Christian era, and formerly occupied an extensive region, including nearly all the countries now called Mongolia, from the north of China to Mount Altai. After the fall of the empire of the Hiong-nu, they are known in Chinese history by the name of Thu-k'iu, or Turks, and Whey-ou-eul, by Europeans written Huy-hurs,

and more correctly Ouigours. The Ouigours, or Eastern Turks, whose history has been elucidated by Abel Rémusat, are the link of connexion between these more remote nations and the Seljúki and Osmanli Turks who are known to European historians. To trace the affiliation of these tribes in the earliest accounts that remain of them, would occupy too wide a space.* In the present section I shall only make a few remarks on their physical characters.

The Turkish nations now existing display two very different types of countenance and of bodily organisation. The nomadic tribes, those who inhabit the ancient abodes of the race, and preserve their pastoral erratic life, have still the physiognomy and general characteristics which appear to have belonged to the primitive Turkish people.

A good specimen of the nomadic Turkish races is furnished by the widely spread race of Kirghis, who inhabit the frontiers of the Russian and Chinese empires, and nomadise over vast mountain-plains, from the Lakes Aksakal and Tenghiz or Balkash to the high region of Pamer. I shall cite the description given of the Kirghis by a late traveller, who cannot be suspected of bias to any hypothesis.

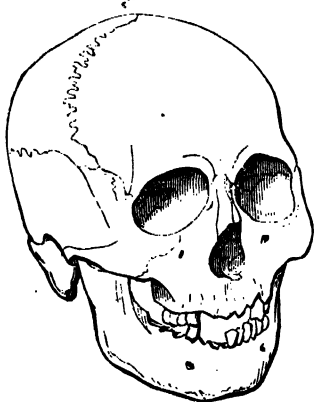
Lieutenant Wood, in his account of his journey to the source of the Oxus, has described the Kirghis. He says: "In stature the Kirghis are under the middle size: of a kyl numbering seven men, the tallest was five feet five and a half inches in height. Their countenance is disagreeable; the upper part of the nose sinks into the face, leaving the space between their deeply-seated and elongated eyes without the usual dividing ridge; the brow immediately above the eye is protuberant, but starts back more abruptly than in Europeans; their cheeks, large and bloated, look as if pieces of flesh had been daubed upon

* See "Researches into the Physical History of Mankind," vol. iv.

them; a slender beard covers their chin, and in those individuals who have more luxuriant hair, the beard has a natural curl. Their persons are not muscular. Their complexions are darkened by exposure to all weathers, rather than by the sun. The women are rather good-looking and of delicate form, like the Hazaras, and make good wives." He remarks in several places on the ruddy and healthy complexion of the Kirghis females. He says: "The Kirghis resemble the Uzbeks, but the difference between a temperate and a rigorous climate is observable in the well-proportioned frame of the Uzbek and in the stunted growth of the Kirghis. They profess to be related to the Uzbeks, and speak the same language."

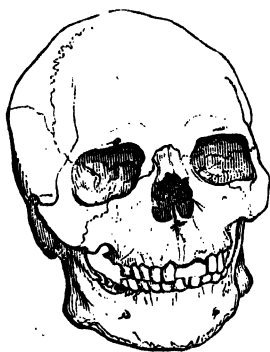
Other travellers confirm this account. The missionaries, M M. Zwick and Schill, assure us that the physiognomy of the Kirghis bears a strong and decided resemblance to that of the Mongoles. Blumenbach, who has described two Kirghisian skulls in his collection, found the Mongolian characters fully exemplified by them. He has given drawings of two crania, one of a Kirghis and the other of a Cossack of the Don, which exemplify these observations. Both have the Mongolian form very fully displayed.

Fig. 56.



Skull of Kirghis.

Fig. 57.



Skull of Don Cossack

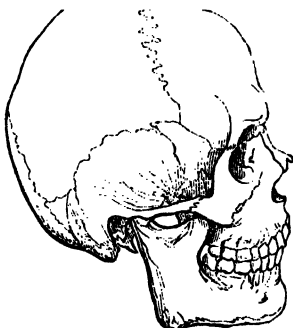
It would occupy many pages to collect from different travellers the descriptions of all the other nomadic Turkish races. Many accounts of them will be found in my "Researches." The result is, that all the Turkish races who still follow their ancient nomadic life, and wander in the cold and dry deserts of Turkestan, have the so-termed Mongolian physiognomy. Even the Nogays of the Crimea present still much of this character. It is also displayed, to advert to the most distant extremity of the country over which the Turks are spread, in the Yakuti in Eastern Siberia, who live on the lower course of the Lena.

Many writers, not unaware of these facts, and still determined to refer the Turks to a Caucasian stock, attempt to explain their assimilation to the Mongoles by supposed intermixture of races. The evidence of language contradicts this attempt. Most of the nations alluded to speak a pure Turkish language, with little or no admixture of the Mongolian. We know besides, from abundant historical proofs, that the Mongoles were always a people so small and insignificant in numbers, in comparison of the Turks, as to render this supposition, on an extensive scale, quite inadmissible. The Turkish race was, in fact, aboriginal, in the modified sense in which I venture to use this expression, in the remote regions of Central Asia. They were a people originally akin to the Mongoles and Tunguses, and partake of their physical character.

The Turkish conquests in the West began in the reign of Yezdejird, the last fire-worshipping king of Persia, whom they had assailed before Omar brought Islam to supplant the religion of Ormuzd. We may date the settlement of the Turkish tribes in Mawera'nahar and Khorasan, and their approximation to the habits of civilised and agricultural nations, nearly from the time of the Hegira.

The Osmanli Turks are in great part descended from the hordes who formed the armies of the Seljukian conquerors of Khorasan. They are the most anciently civilised of the race. The type of their features, and their whole organisation, is in some wholly, and in others nearly, on the European model. This is apparent in the sketch of a Turkish skull, which I here give from Mr. Martin's work. It is, as he says, remarkable for its globular form; it has the forehead broad, and the glabella prominent. The general proportion of the face is symmetrical, and the facial angle nearly vertical.

Fig. 58.



Skull of Turk.

The annexed portrait of an Osmanli Turk affords confirmation of the same remark.

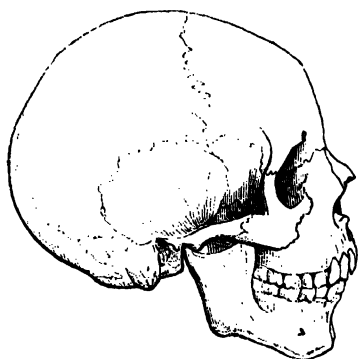
Fig. 59.



Modern Ottoman.

The Tartars of Kasan and some adjoining provinces

Fig. 60.



of Tartar.

of the Russian empire are among the most anciently civilised of the whole Turkish race. Their crania, as Blumenbach has abundantly shewn, have nearly the European character. The adjoining sketch exemplifies this remark. It is contrasted by Blumenbach with the form of the Don Cossack and the Kirghis.

3. *The Mongolian Race.*

The Mongolian race, properly so termed, is generally considered as most strongly exemplifying the broad-faced or pyramidal form of the skull. This character is, however, in reality more fully displayed in the heads of the Esquimaux, and some other nations who wander along the shores of the Icy Sea. But the Mongolian race decidedly belongs to a variety of the human species which is distinguished from Europeans by the shape of the skull. One peculiarity ascribed to the Mongolian race is the globular form of the skull, most remote from that of the elongated, prognathous head of the African Negro. But this character is found, as we have observed, in many European races. It has been particularly observed in the crania found in tumuli which are supposed to have belonged to people of Celtic race in the Northern parts of Europe.

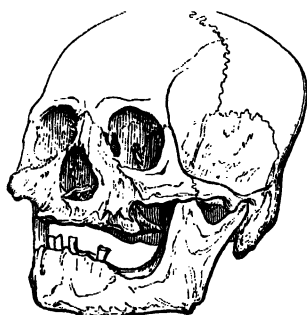
The physical character of the Mongoles is well described by Pallas. The following observations refer to the Kalmuks, who are well known to be a tribe of the Mongolian nation settled in the plains near the Caspian.

“It is easy,” says Pallas, “to distinguish by the traits of physiognomy the principal Asiatic nations, who rarely contract marriage, except among their own people. There is none in which this distinction is so characterised as among the Mongoles. If the colour is set aside, the Mongole has as little resemblance to other people as a Negro has to an European. This peculiar conformation is distinguished particularly in the shape of the skull of the Kalmuks; but the Mongoles and the Bouriaets have so great a resemblance to them, both in their physiognomy and in their manners and moral economy, that whatever is related of one of these nations will apply as well to the others. The Kalmuks are generally of a moderate height. We find them rather small than large. They are well made; and I do not remember to have seen a deformed person. They entirely abandon their children to nature; hence they are all healthy, and have their bodies well proportioned. They are generally slender and delicate in their limbs and figure. I never saw a single man among them who was very fat.

“The characteristic traits in all the countenances of the Kalmuks are, eyes of which the great angle, placed obliquely and downwards towards the nose, is but little open, and fleshy; eyebrows black, scanty, and forming a low arch; a particular conformation of the nose, which is generally short, and flattened towards the forehead; the bones of the cheek bony; the head and face very round. They have also the transparent cornea of the eye very brown; lips thick and fleshy; the chin short; the teeth very white: they preserve them fine and sound until old age. They have all enormous ears, rather detached from the head. All these characteristics are observed, more or less, in every individual, and often united in the same person.” The following remark, however, seems scarcely to agree with some of these assertions:—“According to the relations of many travellers, one would be led to believe

that *all* the Kalmuks have hideous and deformed figures. We see, on the contrary, among the men as well as the women, many round and very pretty faces: we have seen women with such fine and regular features that they would find admirers in all the cities in Europe."

Fig. 61.



Skull of Mongole.

The sketch of a Mongolian skull here inserted was copied from Blumenbach's plates. The oblique position of the eyes in the heads of the Mongolian and other similar tribes is not seen in the shape or position of the orbits themselves: it is produced by the tension of the skin over the projecting cheek-bones, and by the flatness of the space between the eyes.

The portrait of Feodor Ivanovitsch, a Kalmuk, who was

Fig. 62.



Feodor Ivanovitsch.—A Kalmuk.

a painter of some celebrity at Rome, exemplifies this peculiarity and the general expression of the Mongolian countenance.

4. *The Tungusian Race.*

The Tungusians wander over the immense mountainous regions which extend from the Lake Baikal to the Sea of Okhotsk. To the northward, they are dispersed through various countries on the Lena, the Indigirska, Kolyma, and Tungooska rivers towards the Icy Sea. But their proper and original country is probably Daouria, to the northward of Korea and China, where they occupy the districts watered by the Amoor and Usuri rivers. To the northward of the river Uda, they are found on the shores of the great Eastern Ocean. All the tribes of Tungusians within the limits of the Chinese dominion bear the general name of Mantschu: they are improperly termed Mantschu Tartars. The Tungusians in the dominions of Russia are divided into Dog-Tungusians, Horse-Tungusians, and Reindeer-Tungusians, according to their different habits.

The Tungusians have been a distinct race from very early times. Long before the era of the Mantschú empire, which was established in the sixteenth century, nations of the same race appear to have been powerful on the northern frontier of China. From Klaproth's investigations it appears extremely probable that the ancestors of the same Mantschoos were the people who erected the powerful empire of Kin at the beginning of the twelfth century; and that the Kitans, who established the empire of Liao at the commencement of the tenth, were another nation of the Tungusian race.

The language of the Tungusians is peculiar to themselves. An observation of Klaproth, which he has confirmed by proofs, is here deserving of our attention. He says that the Tungusian, Mongolian, and Turkish dialects

display a singular and remarkable connexion between themselves; but what appears yet more striking is the great number of correspondences which the Mantschú vocabulary in particular displays with other Asiatic, and still more with European languages.

Pallas, who travelled through Daouria, has described the Tungusians. He thinks their countenance still more flat and broad than the Mongolian, and more similar to that of the Samoiedes, who belong to the groupe of northern Ichthyophagi, presently to be mentioned. I shall cite his description:—

“Leur visage est plus applâti et plus ~~grand~~ que celui des Mongols; c'est une ressemblance que je leur trouve avec les Samoyèdes. Ils ont peu de barbe; plusieurs n'en ont point du tout, sans se l'être arraché. Lors de mon voyage en Daourie, j'avois emmené avec moi un vieillard Toungouse et son fils. Quoiqu'age de soixante-dix ans, il étoit fort gai, et avoit la peau du visage aussi douce qu'un adolescent. Leur chevelure est noire et longue; ils la laissent pendre naturellement autour de la tête, à une longueur uniforme. Ils conservent une loupe de cheveux plus longue sur le sommet de la tête, et en forment une tresse pour y attacher leur arc, et le tenir à sec, lorsqu'ils sont obligés dans leurs voyages ou à la chasse de traverser une rivière profonde à la nage.”

The Mantschú Tungusians, who have been settled in China nearly two centuries, still retain much of the physical character of the nomadic Tungusians; but this character appears to be in general much softened. Many individuals are there seen belonging to this same race who have an entirely different type of physiognomy. Sir John Barrow, in his description of the Mantschoos in China, makes the observation:—

“We observed several, both men and women, who were extremely fair, and of florid complexion; some had

light blue eyes, straight or aquiline noses, brown hair, immense bushy beards, and had much more the appearance of Greeks than of Tartars."

5. *The Bhotiya Race.*

The Bhotiyahs are the nation, often termed Tartars, who inhabit a great part of Tibet and the Himálayan chain, particularly Bhutan, named from them. They are described as having a strongly marked Tartar, or Mongolian countenance; but in vigour of body and in stature, they are, according to Mr. Turner, very superior to the nations above described. They are Buddhist, and have peculiar habits, among which is their method of marriage. One woman is generally the wife of a whole family of brothers. It would appear as if this custom is less injurious in a physical point of view than the more frequent sort of polygamy.

The language of the Bhotiyah is peculiar, and makes a great approximation to the Chinese and other polysyllabic idioms. A vast mass of literature is preserved in it, in the monasteries of Tibet.

SECTION XXI.

OF THE ICHTHYOPHAGI OF NORTHERN ASIA, OR BORDERERS ON THE ICY SEA.

BEYOND the central region occupied by the five great nomadic races above described, are various tribes of people spread over the lower countries of Northern Asia, and over the cold plains which are traversed by the Siberian rivers and border the Icy Sea. These tribes wander from place to place with herds of rein-deers, and support them-

selves partly by pasturage, and in part by fishing or the produce of the chase. They may be considered as belonging to the same great division of mankind as the Tartar nations, whom they resemble in some leading characters, particularly in the form of the skull. But they differ from those nations in other respects, and bear so much resemblance among themselves that they may well be considered as constituting a particular groupe, or subdivision, of the human family. I shall here distinguish them by the name of Ichthyophagi, or Fishing Tribes, which describes their habits of life.

1. *The Namollos.*

The most remote of these nations are the people termed Namollos.* The Namollos inhabit the north-eastern coast of Asia, from the Bay of Koulioutschinskoi to the river Anadyr. They live in villages dispersed at considerable distances from each other, and feed on seals, dead whales, cast ashore, and other gifts of the sea. They are a quiet, timid race. In their persons they are below the middle stature, have flat faces with projecting cheek-bones, small eyes, but generally not compressed and oblique, like those of the Mongoles or Tartars. The faces of the women and children are so flat that the nose is scarcely visible.

The Namollos understand in conversation the people of Kadjak, and speak, in fact, a dialect of the language of the American Esquimaux. They are a tribe of the race who inhabit the range of the Fox, or Aleutian Islands, the long chain which traverses the ocean to the southward of Behring's Straits. It is difficult to determine from any accessible evidence what was the original country of this

* "Voyage autour du Monde," par F. Lutké. Tom. iii. Contenant les travaux de MM. les Naturalistes, rédigé par Alex. Postels.

race; whether they proceeded in the first place from the north-eastern extremity of the Old Continent to America, or came from the latter in an opposite direction. As the Skrællings, or Esquimaux of Greenland, had not reached that country at the time when the Northmen settled their early colonies in it, it may be conjectured that the progress of the race was from the west, since they had not arrived at the more distant point towards Europe till within the age of history.

The Namollos, as it may also be observed, resemble their neighbours the Tscha-uk-thu, commonly called Tschuk-tschi, in many respects; so far, indeed, that they are often confounded with the latter, and supposed to be one people, for both have hitherto been included under the name of Tschuk-tschi.*

Of the Esquimaux, who are akin to the Namollos, and are either descended from them, or are the stock from whence they originally sprung, I shall give an account when I proceed to the American races.

2. *The Tscha-uk-thu, or Tschuk-tschi, and Koriaks.*

The Tscha-uk-thu, or Tschuk-tschi, and the Koriaks are tribes of one nation, inhabiting the north-eastern extremity of Asia. The former are the most powerful and independent. Saner informs us, that the Tschuk-tschi are a tall and stout people, and hold little men in the utmost contempt. Cochrane says, "that the persons of the Tschuk-tschi are not peculiarly large, though their dress, which is clean, but of enormous size, gives them almost a gigantic

* The Namollos are termed by some writers Stationary or Fishing Tschuk-tschi, and were long confounded with the proper Tschuk-tschi, who are a branch of the Koriaks. The most accurate information concerning them is to be found in the narrative of the Russian voyage, by Capt. Lutké.

appearance. They have fair, or clear, skins, but ordinary though masculine features. In conduct they are wild and rude. They have no diseases, and live to a great age. Their language bears no affinity to the Asiatic idioms, though it is understood by the Koriaks. The features of the Tschuk-tschis, their manners and customs, pronounce them of American origin, of which the shaving of their heads, painting of their bodies, wearing large ear-rings, their independent and swaggering way of walking, their dress and superstitious ideas, are also evident proofs; nor is it less than probable that the Esquimaux and other tribes of Arctic Americans may have descended from them, for several words of their languages are alike and their dress is perfectly similar."

It seems from this account that the nomadic Tschuk-tschis held intercourse with the American nations, and resemble some of them in manners and in their persons. At the fair of the Tschuk-tschis were two individuals from a nation on the American Continent, termed Kargaules. "They bear," says the same author, "more nearly the features of the Tschuk-tschis than those of the hideous-mouthed inhabitants of the islands in Behring's Straits, though of a browner or more dirty colour."

3. *The Kamtschatkans.*

The Kamtschatkans, or Kamtschadales, are a people long well known to navigators of the Northern Pacific. They were a numerous people, till they became almost exterminated by the small-pox and other diseases, introduced among them by Europeans.

Only the southern part of the peninsula known by their name is inhabited by this race of people, the northern portion belonging to the Koriaks. The Kamtschatkans call themselves Itelman. By Stoller, who described them with accuracy, they were imagined to be of Mongolian



• • •

origin, an hypothesis chiefly founded on a physical resemblance, and which is contradicted by an examination of their language. It appears that they constitute a distinct race, which, however, is divided into four tribes, who scarcely understand each other. They are Shamanists, and a people of rude and squalid manners.

The Kamtschadales are described as a people of short stature, swarthy complexion, of black hair, little beard, broad faces, short and flat noses, small and sunk eyes, small eye-brows, protuberant bellies, and small legs. In all these respects it has been thought that they bear a resemblance to the Mongoles.

4. *The Yukagers, or Yukagiri.*

The Yukagers are another race very little known, living to the westward of the Koriaks. They inhabit the shores of Eastern Siberia, beyond the Lena, between the country of the Yakuts, and that of the Tschuk-tshi and the rivers Indigirka, Yana, and Kolyma. They resemble the Samoiedes in their manners. We have a brief account of them in Saner's "Narrative of Billing's Voyage," with a copious vocabulary of their language, which appears to be entirely distinct from all the neighbouring idioms, and to have little or no affinity to any other known dialect.

In the year 1739, the Yukagers were very numerous. The tribes of the Omolon were called Tsheltiere; those of the Alasey, Onioki; and those of the Anadyr and Anini, *Tschuvantsi* and *Kudinsi*. Wars with the Tschuk-tshi and Koriaks have almost extirpated the race. There was once a numerous nation in the Kolyma called Konghini, the ruins of whose villages, with stone hatchets and arrows, are still found.

The descendants of the Yukagiri inhabit the banks of the two rivers Aniny. They were formerly a formidable and warlike people, and it cost the Russians much trouble

to subjugate them. They are now all extinct as a pure race. They are said to be the finest race of people in Siberia. The men well-proportioned, and with open and manly countenances; the women are extremely beautiful. This applies to the mixed race between the Yukagiri and the Russians. Cochrane assures us that the Yukagiri have the Tartar or Asiatic features, meaning, doubtless, the character of countenance termed Mongolian. In another place, he remarks that they are not very unlike the Yakuti.

5. *The Samoiedes.*

The Samoiedes are a wandering race who inhabit the great northern promontory of the Siberian coast, and are spread on both sides from along the shores of the Icy Sea, where they live chiefly by fishing and the produce of the chase. They are divided into numerous tribes, who may be said to reach almost from the Dwina and the neighbourhood of Archangel, where some hordes of Samoiedes were found by Le Bruyn, to the Lena, in Eastern Siberia. Their name is said to mean "Salmon-eaters." It occurs in the Russian chronicles as early as 1096; and they are mentioned by Jean du Plan de Carpin, commonly called Plano Carpini, in the account of his journey to the court of the Great Khan, in the beginning of the thirteenth century. The Samoiedes were at that time among the subjects of the Mongolian emperor.

The Samoiedes of the Obi, who may probably be considered as a specimen of the whole race, are said by Pallas to differ entirely in language, as well as in their persons and countenances, from their neighbours the Ostiaks. He adds, "Les visages de ces derniers ressemblent à ceux des Russes, et beaucoup plus encore à ceux des Finois; tandis que les Samoïèdes ont beaucoup de ressemblance avec les Tougouses. Ils ont le visage pâle, rond, et

large : ce qui rend les jeunes femmes très agréables. Ils ont de larges lèvres rétroussées, le nez large et ouvert, peu de barbe, et les cheveux noirs et rudes. La plupart sont plutôt petits que de taille médiocre, mais bien proportionnés, plus trapus, et plus gros que les Ostiaks. Ils sont en revanche plus sauvages et plus rémuans que ce peuple."

The adjoined portrait is that of a Samoiede. The

Fig. 63.



Samoiedo.

breadth of countenance, and the fulness of the cheekbones, occupying a considerable part of the face, are well characterised ; but, on the whole, this portrait must be a favourable specimen of the race.

The Samoiedes give themselves the name of Khasova : by the Tungusians they are called Jiandal. It was ob-

served by Strahlenberg, that some traces of their language are discoverable in the southern parts of Siberia, in the countries near Tomsk and Krasnoiarsk ; and Pallas has clearly proved that the Samoiedes originated from the southern tracts of the country bordering on the Yenisei and the chain of Sayan. Many facts indicate, as he observes, that these regions were formerly much more populous than they now are ; and it will no longer be doubted that the Samoiedes had there their ancient seat, when it is known that the Koibals, the Kamaches, the Motors, the Soiets, and the Karakasses, have the same characteristics as the Samoiedes, and speak their language. The Samoiedes themselves declare that they came from some eastern countries.

It is much to be wished that we could have an accurate description of these tribes of the high region, and could compare it with that of the maritime Samoiedes. Pallas says that they resemble the Tungusians in their physical characters. Klaproth found the same people, under the name of Uriangchai, within the border of the Chinese territories, on the chain of Sayan, which is the eastward continuation of the Altai.

From vocabularies collected as specimens of the idioms of these tribes, it seems likely that they will be found to be allied to the dialects of the Ugrian race, and likewise to those of the nations who inhabit the chain of Caucasus.

6. *The Ainos, or Kurilians.*

The insular race inhabiting the chain of the Kurilian Islands, and a part of the Asiatic coast to the southward of the mouth of the great river Amúr and the Island of Jesso, differ in physical characters from the nations on the northern coast. The climate and situation of these islands are also very different from those of the coast of the Samoiedes. Perhaps we are to attribute to the in-

fluence of this cause the great physical difference perceptible between the races of men; for the language of the Ainos has, as Klaproth has shewn, so extensive a connexion in its vocabulary with the idiom of the Samoiedes, and with dialects of some tribes of Caucasus, as to render it very probable that there is a near connexion between all these races.

The best account of the Ainos that we have yet obtained is to be found in the narrative of Von Krusenstern's voyage. Some particulars respecting them were given by La Pérouse and Broughton. The former of these writers says that "the Ainos are rather below the middle stature, being at most five feet two or four inches high. They have a thick, bushy beard; black rough hair, hanging straight down; and, excepting in the beard, they have the appearance of the Kamtschadales, only their countenance is much more regular. The women are ugly enough; their colour, which is dark, their coal-black hair combed over their faces, blue-painted lips, and tattooed hands, allow them no pretensions to beauty." La Pérouse says that "they are a very superior race to the Chinese, Japanese, and Mantschoos, and their countenances are more regular, and more similar to those of Europeans." "The inhabitants of the Bay of Crillon were particularly beautiful, and of regular features." The same writer adds, that "their skin is as dark as that of the Algerines." Broughton says, "they are of a light copper colour;" but Von Krusenstern declares that they are nearly black.

But the most remarkable circumstance in the physical character of the Ainos is, that though the Eastern Asiatics are in general very deficient in hair and almost beardless, they are the most hairy race of people in the world. "Their beards," says La Pérouse, "hang upon their breasts, and their arms, neck, and back, are covered with hair. I observe this circumstance," he adds, "as a

general characteristic, for it is easy to find individuals equally hairy in Europe." Broughton declares that their bodies are almost universally covered with long black hair, and that he observed the same appearance even in some young children.

SECTION XXII.

CHINESE, AND INDO-CHINESE RACES.

THE vast region of Asia, forming the south-eastern corner of that Continent, which reaches on the sea border from the common mouth of the Ganges and the Brahmaputra to the Hoang-ho, or Yellow River of China, and even further northward towards the mouth of the Amúr, or Selinga, is inhabited by races of people who resemble each other so strongly in moral and physical peculiarities, and in the general character of their languages, as to give rise to a suspicion that they all belong to one stock. With the rivers which descend from the high country of Central Asia, and pour their diverging waters on all sides, after traversing extensive regions of lower elevation, into the remote ocean, these nations appear also to have come down, at various periods, from the south-eastern border of the Great Plateau; in different parts of which tribes are still recognised who resemble them in features and language.

The Chinese.

The Chinese have long been the most numerous and powerful of these nations. Originally, according to their own historians, a small horde of roving barbarians, who wandered about in the forest of Shensi, at the foot of the high mountains of the Tibetan border of China, without

settled dwellings, clothed in skins, ignorant even of the use of fire, of which no human race has been discovered to be really ignorant, feeding on insects and roots, more destitute even than the Bushmen or the Australian savages, it was only, if we might credit the childish simplicity of their sacred legends, by listening to the sage counsels of their emperors or patriarchs, that they gradually emerged from this state of barbarism, and, by repeated victories, extended their power over the petty states which now constitute the empire. In the time of Confucius, five centuries and a half before Christ, they had not conquered the country to the northward of the Yang-tsi-kiang, the river of Nanking.* The empire of China was probably founded by Shi-hoang-ti, who lived 250 years before our era.† It appears that many of the aboriginal nations of China still inhabit mountainous tracts in the interior. Of these we have no information, except that they are accounted by the Chinese barbarians. They are termed Miao, and Miao-tseu. The Chinese, properly so termed, appear, however, to be one race, which has exceedingly multiplied. They speak at least one language, though in a variety of dialects.‡

The Koorai, or Koreans.

The Koreans, if we classify these nations by their affinity of language, should rather belong to the depart-

* Duhalde's "Hist. of China." "Réflexions sur les anciennes Observations des Chinois et sur l'état et leur Empire dans les Temps Réculés," par M. de Guignes fils. Lus à l'Institut de France. Malte-Brun, "Ann. des Voyages," tom. viii.

† See Mr. Davis's outline of the History of China, in his excellent work on the Chinese.

‡ Abel Rémusat, "Mélanges Historiques;" see, also, "Mémoires sur l'état politique de la Chine 2300 ans avant notre ère selon le Chou-King," par M. Kurz, *Nouv. Journ. Asiat.*; and "Coup-d'œil Historique sur la Chine," par M. le Professeur Neumann à Munich.

ment of Tartar, or perhaps of Siberian races,* than to the Chinese. But they are subjects of the Chinese empire and resemble the Chinese in their physical characters. The people of Korea are said to have originated principally from a country to the northward of the Chinese province of Pe-ché-li; they were long subject to Japan before Korea was conquered by the Chinese.†

The Chinese, and the Koreans, and the Japanese, belong to the same type of the human species as the nations of High Asia; but it seems among them to have become softened and mitigated, and to display frequent deviation from the character which, if we may believe some travellers, is almost uniform among the Mongoles. We are assured by Pallas that at Maimatschin, on the northern boundary of the Chinese empire, many of the Chinese women have a fair complexion, with fine black hair and *good features*. He adds, that the Chinese idea of beauty is such, that those women are preferred who have the Mantschú form, that is, a broad face, high cheek-bones, very broad noses, and enormous ears. We may hence infer that these characters are by no means so general among the Chinese as among the Mantschoos. M. Abel Rémusat, whose information on every thing relating to China was singularly accurate, assures us that the women of the middle provinces have fine complexions with as great variety of colour as those of the middle countries of Europe.‡ The missionary, M. Gützlaff, says, that at Tientsin he found the inhabitants more like Europeans than any Asiatics whom he had seen: he seems to include the natives of many parts of the Indian Archipelago. "The eyes had less of that depressed curve in the inner

* Klaproth, "Nouv. Journ. Asiatique," 3. Siebold, "Nachrichten über Koorai."

† Duhalde, Klaproth, Ritter's Erdkunde. 3, p. 386.

‡ Abel Rémusat, "Récherches sur les Langues Tartares."



angle which is so characteristic of the Chinese countenance ;” the females are fair and are allowed to walk about.

The portrait annexed affords a good specimen of the

Fig. 64.



Chinese countenance in general. Its greatest characteristics are breadth and flatness in the suborbital region of the face, outward extension of the zygomatic bones, and an angular position of the eyes. The general character of this physiognomy is described accurately by Dr. Siebold, in his account of the people of Korea. He says,—

“ L'ensemble de leurs traits porte, en général, le caractère de la race Mongole : la largeur et la rudesse de la figure, la proéminence des pommettes, le développement

des machoires, la forme écrasée de la racine nasale et les ailes élargies du nez, la grandeur de la bouche, l'épaisseur des lèvres, l'apparente obliquité des yeux, la chevelure roide, abondante, d'un noir brunâtre ou tirant sur le roux, l'épaisseur des sourcils, la rareté de la barbe, et enfin un teint couleur de froment, rouge jounâtre, les font reconnaître, au premier abord, pour des naturels du nord et de l'Asie. Ce type se retrouve chez la plupart des Coréens que nous avons vus, et ils conviennent eux mêmes que c'est celui qui distingue le mieux leur nation." The deviations, however, from this form were so considerable in other individuals, as to give the writer a suspicion of the co-existence of two intermixed races. He says that the type of countenance which he has described, "Qu'ils ont le nez écrasé près des canthus internes, et terminé par de larges ailes, les yeux obliques, les canthus internes très éloignés l'un et l'autre, et les pommettes saillantes. Mais lorsque la racine nasale est élevée, lorsque le dos du nez se prolonge en ligne droite, la figure du Coréen se rapproche déjà du type des peuples d'origine Caucasienne, et la conformation des yeux ressemble davantage à celle des Européens : les pommettes s'effacent alors, et le profil fortement dessiné, qui devient plus apparent, contraste surtout avec celui des Mongols. A mesure que la physionomie se rapproche de celle de la première des deux races Coréennes, la barbe est plus légère ; elle est plus épaisse chez les individus de la seconde, la sommet de la tête est moins aplâti, le front, au lieu d'être renfoncé, offre des lignes droites et pures, et tout leur aspect physique révèle une noblesse qu'on est loin de trouver dans les traits grossiers des Mongols."

The conjecture of two co-existent races in this region is altogether without support, and it is extremely impro-

* " Voyage au Japon," par M. le Docteur Siebold.

bable, because the characters of nations long intermixed are known to amalgamate and become in time blended. There is no reason for doubting that the phenomena described are the result of spontaneous deviation. We have seen that a variety of formation precisely corresponding was observed by Sir J. Barrow, among the Mantschú natives of China. If, in every such instance, we are to attribute variations in physical character to intermixture of races, we must gratuitously assume the existence of two or three distinct races of men in every nation, and in almost every family.

The Japanese belong to the same type as the Chinese ;

Fig. 65.



Ko-tsching Dschang.

they resemble them in many particulars. They owe to China their civilisation, their literature, and, at least, one of their popular religions. The figure from Siebold given in the preceding page represents the most general form of the Japanese physiognomy.

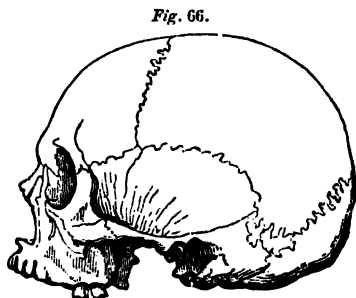
The following passage from Siebold's work on Japan describes the varieties of figure and complexion which he observed in Kiu Sin, one of the great isles which form the empire of Nippou, or Japan. We may observe that the colour of the hair is often brown or red, though the uniform black has been laid down as a characteristic of the race to which the Japanese are referred.

“La population du Fizen, comme celle de toute l'île de Kiu Sin, se divise en habitans des côtes, de l'intérieur, et des villes, qui different entre eux par l'aspect physique, la langue, les mœurs, et le caractère. Les côtes et les îles innombrables qui les avoisinent sont habitées par des pêcheurs et des marins, hommes petits, mais vigoureux, d'une couleur plus foncée que celle des autres classes. La chevelure, plus souvent noire que brun-rougeâtre, est crêpue chez quelques individus, qui ont aussi l'angle facial très-prononcé, les lèvres gonflées, le nez petit, légèrement aquilin, et renfoncé à la racine. L'adresse, la persévérance, l'audace, une franchise qui ne va jamais jusqu'à l'effronterie, une bienveillance naturelle, et une complaisance qui touche à la soumission ; tels sont les traits caractéristiques de ces habitans des côtes.

“Ceux de l'intérieur de Kiu Sin, qui se vouent en grande partie à l'agriculture, sont d'une race plus grande, reconnaissable à sa figure large et aplatie, par la proéminence des pommettes et la distance des canthus internes, à son nez gros et très écrasé, à sa grande bouche, à ses cheveux d'un brun foncé tirant sur le brun rougeâtre, et à la couleur plus claire de sa peau. Chez les cultivateurs qui journellement s'exposent à l'air et au soleil, la peau

devient rouge : les femmes, qui se préservent des influences atmospheriques l'ont ordinairement blanche, et les joues des jeunes filles brillent même d'un vif incarnat."*

The annexed profile of a Chinese skull appears to differ very little from the European type. In plates III. and IV. the reader will see a correct delineation of the front view, and likewise of the basis, of a Chinese skull. In this the pyramidal shape of the front view



is strongly marked, and the round outline of the basis, the transverse diameter bearing a considerable proportion to the longitudinal, and the zygomatic bones being large and round. At the same time, by comparing these figures with those of a native American and of a South African, in the same plate, an attentive observer will see a sufficient proof that none of these characters are specific. Though taken from races of men the most widely separated, and two of them, the Chinese and the woolly Africans, supposed to belong to those varieties of mankind which recede most widely from each other, these three crania bear to each other in their general contour an extraordinary resemblance.

Races of the Indo-Chinese Peninsula.

The great projecting land which constitutes the Peninsula of India beyond the Ganges is formed by several chains of mountains branching off towards the south-east, from the continuation of the Himálaya towards the Gulf of

* These passages are taken from Dr. Siebold's great work, entitled "Nippou Archiv. zar Beschreibung von Japan und dessen Neben-und-Schutzländern," &c. French edition. The annexed plate represents a group of Koreans from Siebold's work.

Tunquin where the *Himálaya* terminates. Between these lofty chains are several considerable rivers, which issue from the same high mountainous barrier, and irrigate the long valleys, the ancient abodes of several remarkable nations. The languages and the physical characters of these nations give reason to believe that they all originally issued from the same region as the Chinese. They may be divided, however, into two classes; one consisting of the more ancient inhabitants of the southern districts of the peninsula, who, in comparison with the second class, may be considered as aborigines. They now inhabit principally mountainous tracts in various parts of the peninsula, and appear to have been expelled from the more level and fertile countries, now occupied by the tribes who belong to the second class. These last are more civilised, and partake more or less of the refinement and peculiar habits of the Chinese, and are all subject to the Lamaite priesthood and follow the worship of Buddha or Fo according to the Chinese form. They are considered in the countries which they have occupied as Chinese colonists, though they differ from the people of China in language, and must be considered as separate nations. It must be observed that all the languages of the races in this Indo-Chinese Peninsula are known to belong to the same groupe with the Chinese, being of the kind termed monosyllabic. To this last or more civilised class of nations we must refer the race of Anam, in Tunquin and Cochin-China, on the eastern side of the peninsula, the Laos or Lia, who were originally a branch of the same race with the T'hay, or Siamese, tribes of people who occupy all the central and inland parts, and the Barmah, or Rukheng, or Arakan race to the westward, reaching to the Bay of Bengal. To the aboriginal or more ancient class belong the Tchampa, to the southward of Anam, the Khomen, or Kambojans, to the southward of Laos the Môn, or people of Pegu, to

the southward of Barmah, as well as many other races of mountaineers in the interior. In this enumeration I have purposely omitted the nations of the Malayan Peninsula. They are in some respects a distinct class of nations, and will be considered when I proceed to the insular races, with whom they are more connected in history than with the other Indo-Chinese nations.*

The great analogy in the forms of words, and in the fundamental rules of grammatical structure, between these languages and the Chinese and the Bhotiya, give rise to a strong suspicion of original identity. If we were at liberty to hazard a conjecture as to the origin of these nations, it would be that all the people who inhabit the low countries of south-eastern Asia, from the mouth of the Amúr, or at least from that of the Hoang-ho, southward and westward as far as the Brahmaputra, are offsets from one of the great nomadic races of High Asia, namely, from the Bhotiya, who occupy the southern margin of the Great Central Upland.

The best description of all these nations is that of an enlightened and philosophical traveller, Mr. Finlayson. The following summary of observations is intended to apply to the various races above mentioned, and in general also to the Chinese, who are regarded by Mr. Finlayson as the prototypes of the whole groupe.

He begins by observing that the characters of all these tribes are not uniform and constant. He says, "A multitude of forms are to be seen in every nation not referable to any particular family or variety of the human race." This is quite sufficient to disprove the existence of distinct races. He adds, "For our present purpose we must select such only as possess the peculiar form in the most *characteristic degree*. But as the particulars of this form are not

* "Researches into the Physical History of Mankind," vol. iv.

always developed in a full degree in all, we must collect from a multitude of instances what appears to be the predominating tendency."

"The stature is nearly similar in all these tribes; the Chinese being, perhaps, a little taller, and the Malays lower, than the others. In all, it is below the European standard. The average height of the Siamese is five feet three inches. The complexion in all this groupe of nations is lighter than that of most Asiatics on this side of the Ganges, by far the greater number being of a yellow colour, which, in the higher ranks, and particularly among women and children, they heighten by cosmetics, so that their bodies are often rendered of a golden colour. The texture of the skin is remarkably smooth, soft, and shining.

"The whole race displays a remarkable tendency to obesity.* The nutritious fluids of the body are directed towards the surface, distending and overloading the cellular tissues with an inordinate quantity of fat. The muscular textures are in general soft, lax, and flabby, rarely exhibiting that strength or developement of outline which marks the finer forms of the human body. In labourers and mechanics, particularly among the Chinese, the muscular parts occasionally attain considerable volume, but very rarely that hardness and elasticity developed by exercise in Europeans. A first aspect gives a false estimate of their physical power. In some the limbs often equal those of Europeans, and particularly the thighs: they may be said to form a squat race.

"The face is remarkably broad and flat; the cheek-bones prominent, large, spreading, and gently rounded; the glabellum is flat and unusually large; the eyes are in general small; the aperture of the eye-lids moderately linear in the Indo-Chinese nations and the Malays, is

* From this remark the Cochin Chinese are afterwards excepted.

acutely so in the Chinese, bending upwards at its outer end; the lower jaw is long, and remarkably full under the zygoma, so as to give to the countenance a square appearance; the nose is rather small than flat, the alæ not being distended in any uncommon degree: in a great number of Malays it is largest towards its point; the mouth is large, and the lips thick; the beard is remarkably scanty, consisting only of a few straggling hairs; the forehead, though broad in a lateral direction, is in general narrow, and the hairy scalp comes down very low. The head is peculiar; the antero-posterior diameter being uncommonly short, the general form is rather cylindrical; the occipital foramen is often placed so far back that from the crown to the nape of the neck is nearly a straight line. The top of the head is often very flat. The hair is thick, course, and lank; its colour is always black. The limbs are thick, short, and stout, and the arms rather out of proportion to the trunk: the arms, particularly in Malays, are uncommonly long. The foot is in general small; but the hand is much longer than that of the Bengalese. The trunk is rather square, being nearly as broad at the loins as over the pectoral muscles. There is in this respect the greatest difference between them and the inhabitants of India, who are in general remarkable for small waists. The diameter of the pelvis is particularly large, and the dimensions of the cavity would appear to be somewhat greater than in other races.”*

From this account of their form, they would appear to be admirably calculated for toilsome and laborious exertions; but they have not the energy of European labourers: the greater number are distinguished for mechanical skill and patience rather than for mental capacity; others are equally remarkable for indolence and aversion to labour.

* Finlayson's "Embassy to Siam and Hue," p. 230.

SECTION XXIII.

OF THE ABORIGINAL RACES OF INDIA.

I PROPOSE to include under this term a variety of distinct races, or rather numerous tribes of people having different languages, and betraying no evident indications of mutual affinity, who are spread through various parts of India. All these races are distinct from the Hindoos, who belong to the Indo-European or Arian stock, and they were probably spread through the countries which they now inhabit, though perhaps thinly scattered, long before the ancestors of the Hindoos first passed the river Indus. Their languages, as far as they are known, are in construction quite distinct from the Sanskrit and its sister idioms. Several of them, as the Tamulian and its cognates, bear in this respect a greater resemblance to the languages of the Tartar nations. The physical characters of these nations are not all according to one type: some resemble the Hindoos considerably; others approximate to the Indo-Chinese form. It must be allowed that the constituting of such a department of nations indicates the imperfection of ethnology; but these races are too numerous to be separated into so many classes. Besides, many of them certainly belong to a smaller number of groupes, and, until their languages shall be better known and analytically compared, we cannot hope to classify them with any degree of accuracy.

In these groupes I shall make subdivisions, and comprehend in each the following nations:—

1. The Singhalese, including the proper Singhalese, the Kandians, the Vaidas; in short, all the inhabitants of the Island of Ceylon who do not belong to the Tamulian race.

2. The Tamulian race, inhabiting part of Ceylon and the greater part of the Dekhan, or of the Indian Peninsula. The proper Tamuls are in the southern parts; but nations separated from them, yet speaking dialects of the same language, extend almost to the Vind'hya Mountains and the river Nermadá, which separate the Dekhan from Hindústan.

3. A variety of mountain-tribes in the Dekhan, with regard to whom it has not been proved whether they are of one original stock with the proper Tamuls, or tribes really distinct from that people, expelled by them into mountainous and inaccessible tracts.

4. A great number of petty barbarous tribes between the Indian and the Indo-Chinese Peninsulas, that is, in the countries not far distant from the lower course of the great river Brahmaputra. The vicinity of so many different tribes to this great channel, joined to the fact that many of the nations described have considerable resemblance to the races of High Asia, render it not improbable that they may have descended in remote ages along the course of rivers, from the countries lying northward of the Himaláyan border, and may have taken up their abode in the valleys, and even on the mountains, lying near the channel.

1. *The Singhalese Race.*

The Singhalese are the inhabitants of the interior and southern part of the great Island of Ceylon, the Selendiva of ancient geographers, called also Taprobane, probably from Tambapanni, one of its Indian names. The Singhalese race occupies about one half of the whole island, from Chilaw to Batticaloa. The people termed particularly Singhalese are the inhabitants of the countries near the southern coast. In the interior are the Kandians, subjects of the King of Kandy. Besides these, there is a tribe of

wild people in the interior, who inhabit the mountainous tracts in the neighbourhood of Batticaloa, termed Vaidas, or Vaddahs, who exist in the most savage state, and support themselves on the spontaneous fruits of the earth, and on the prey which chance brings within their grasp. It has been supposed by some that the Vaddahs are a distinct race from the Singhalese and the aborigines of the island. They may be, and probably are, among the oldest inhabitants of it; but it was long ago known to Knox that the Vaddahs speak a dialect of the same language with the Singhalese; and they are therefore probably descendants from one original stock, of which some tribes became civilised, while others remained in their original barbarism. The Kandians and the Singhalese resemble each other in manners, language, and religion, and it is evident that they were originally one people. They are all worshippers of Buddha, whose religion was introduced into Ceylon some centuries before the Christian era, and established by Asoka, king of Magadha, who reigned over a great part of India soon after the invasion of that country by Alexander the Great. The Vaddahs, according to Mr. Cordiner, are still of the Hindoo religion, which prevailed, before the introduction of Buddhism, through the whole island, where pilgrims who now stop at the Isle of Ramisseram formerly continued their progress to the Temple of Siva, at Divinúr, in the southern extremity of Ceylon. The Hindoo religion still prevails among the Tamuls, or Malabars, who inhabit the northern part of the island.

The following account of the Singhalese is given by Dr. Davy, the latest and best informed writer who has described the Island of Ceylon and its inhabitants:—

“The pure Singhalese of the interior, whom alone I shall describe, are completely Indians in person, language, manners, customs, religion, and government.

“Like Indians in general, the Singhalese differ from

Europeans less in features than in the more trifling circumstances of colour, size, and form. The colour of their skin varies from light brown to black. The colour, too, of their hair and eyes varies, but not so often as that of the skin: black hair and eyes are most common; hazel eyes are less uncommon than brown hair; grey eyes and red hair are still more uncommon; and the light blue or red eye and light flaxen hair of the albino are the most uncommon of all. In size, they generally exceed the lowland Singhalese and most of the natives of the coast of Coromandel and Malabar: they are inferior to Europeans. Their average height may be about five feet four or five inches. They are clean made, with neat muscle and small bone. For Indians, they are stout, and generally have capacious chests and broad shoulders, particularly the inhabitants of the mountainous districts, who, like Highlanders in general, have rather short, but strong and very muscular, thighs and legs. Their hands and feet are commonly very small; indeed, so much smaller than ours, that they appear out of proportion. The form of their head is generally good, perhaps longer than the European, —a peculiarity, according to Dr. Spurzheim, of the Asiatic. Their features are commonly neat, and rather handsome: their countenances are intelligent and animated. Nature has given them a liberal supply of hair, which they universally allow to grow on their face, as well as head, to a considerable length, being of opinion that the beard does not deform but improve the face; and certainly, in many instances, I have seen it have the effect of giving to the countenance an air of dignity that would have disappeared with the use of the razor.

“The Singhalese women are generally well made and well-looking, and often handsome. Their countrymen, who are great connoisseurs of the charms of the sex, and who have books on the subject and rules to aid the judgment,

would not allow a woman to be a perfect belle, unless of the following character, the particulars of which I shall give in detail as they were enumerated to me by a Kandian courtier, well versed and deeply read in such matters :—
 ‘ Her hair should be voluminous, like the tail of a peacock ; long, reaching to the knees, and terminating in graceful curls ; her eyebrows should resemble the rainbow ; her eyes the blue sapphire, and the petals of the blue manilla flower ; her nose should be like the bill of the hawk ; her lips should be bright and red, like coral or the young leaf of the iron-tree ; her teeth should be small, regular, and closely set, and like jessamine buds ; her neck should be large and round, resembling the berrigodia ; her chest should be capacious ; her breasts firm and conical, like the yellow cocoa-nut ; and her waist small, almost small enough to be clasped by the hand ; her hips should be wide ; her limbs tapering ; the soles of her feet without any hollow ; and the surface of her body in general soft, delicate, smooth, and rounded, without the asperities of projecting bones and sinews.’ ”*

Dr. Davy has, in another work, given us a description of three individuals whom he had seen of the race of Vad-dahs, or Vaidas.† “ They belonged to a large party who had come to Kandy with a tribute of dried deer’s flesh and wild honey. They were quite naked, with the exception of a scrap of cloth. The hair of their head and beard was long and matted, and had never been cut or combed ; their eyes were lively, wild, and restless ; they were well made and muscular, but of a spare habit ; and, in person, they chiefly differed from the Kandians in the slightness of their limbs, the wildness of their looks, and

* “ Account of the Island of Ceylon,” by John Davy, M.D. F.R.S. &c.

† “ Researches, Physiological and Anatomical,” by John Davy, M.D. F.R.S. London, 1839. 2 vols. Vol. ii. p. 177.

their savage appearance. According to their own account of themselves, they come from the neighbourhood of the Lake of Birtenne, where they subsisted on game which they killed in the chase, some roots, and wild fruits, and a little grain of their own growing. They were profoundly ignorant, could not count above five, were hardly acquainted with the rudiments of any art, and, though they feared demons, as they did wild beasts, they had no knowledge whatever of a supreme beneficent Being, and not the slightest notion of any state of existence after the present. Yet these men considered themselves civilised, in comparison with the wilder tribes of Vaidas, who never leave their sylvan haunts, and whom I have heard Kandians of a bordering province describe as living almost entirely on raw animal food, as going quite naked, as having no superstition, and, in fact, as being in a state very little removed from that of brutes."

It has often been observed that albinos are frequently seen in Ceylon. Dr. Davy speaks of such persons. I shall describe his remark on one of them. He says, "The young albino, twelve years of age, in England, and certainly in Norway, would not be considered peculiar; for her eyes were light blue, and not particularly weak; her hair of the colour that usually accompany such eyes; and her complexion fresh and rather rosy. She had considerable pretensions to beauty, and was not without admirers among her countrymen. It is easy to conceive that an accidental variety of the kind might propagate, and that the white race of mankind is sprung from such an accidental variety. The Indians are of this opinion, and there is a tradition or story amongst them in which this origin is assigned to us."

2. *The Tamulian Race.*

The proper Tamuls are the inhabitants of the northern part of Ceylon and of the southern portion of the Dekhan. Their language and race are spread over the country from Cape Comorin on the coast of Coromandel as far northward as Pulicat, and over the greater part of Barramahal, Salem, and Coimbatore. To the westward they border on the Malaya'lma language and the Malabars, who speak a dialect of the same idiom, as do the inhabitants of the western coast of the Peninsula as far as the extent of Tulava. All those people may be considered as belonging to the Tamulian nation in a stricter sense than that in which I have used the term Tamulian race.

To the Tamulian race I refer other great nations in India whose idioms are sister languages of the people of Tamul. These are the people of Telinga on the eastern side of the Dekhan, the kingdom of Andhra of Sanskrit authors, whose idiom is the Telinga, or Telūgū; secondly, the Karnatas, or Canarese, who inhabit the table-land above the Ghauts in the interior of the Peninsula and the country of the Mysore. The people of Tulava on the west, the Karnatas in the interior, and the Telingas on the eastern side of the Peninsula, are the most northern nations which belong to the Tamulian race. The Mah-rattas to the northward, and the Uriyas, or people of Orissa, speak dialects or *bhāshās* of the Sanskrit, and are of Hindoo extraction.

The literature, arts, religion, and peculiar civilisation of the Dekhan, are Indian or Brahminical; and all the languages of the Tamulian nations above mentioned, though fundamentally different, have derived great additions from the Sanskrit. It has been a question whether the nations of the Peninsula had any culture of their own previously to their subjugation under the conquerors or

priests of Hindústan; and some suppose that they were till that period on a par with the tribes of the mountains and forests in the interior, who have fled from the approach of civilisation, and preserve in the remote and least accessible parts of the country their pristine barbarism. The earliest poetical composition in the Sanskrit language represents the inhabitants of the Dekhan in this point of view. The celebrated "Rámayana," the oldest epic poem of the Hindoos, which is allowed on all hands to be more ancient by many centuries than the "Iliad," has for its argument a war said to have been carried on by the hero Ráma, king of Ayodhya or Oude, in northern Hindústan, against Ravana, king of Lankadwipa, or Ceylon, who possessed a great part of the Peninsula. The aim of Ráma's exploits in this southern region, where no mention occurs in the poem of inhabitants of towns or even of forests and caves, except hermits, apes, bears, vultures, demons, and magicians, was to deliver holy penitents from the fear of Ravana and his giants, who possessed Ceylon and the Dekhan. At the head of these penitents and pilgrims was the Muni Agastya, the celebrated apostle of the religion of Siva, whose efforts were seconded by Rama and his followers. At what period the Brahmans, and the warlike Xatriyas who assisted them, really succeeded in establishing their dominion in Ceylon, is unknown, but it must have been at an early period; since Buddhism, which superseded the religion of the Vedas for some centuries in the Dekhan, and finally in the island, was, as we have said, established in those countries by Asoka, who is known to have been contemporary with the first Antiochus.

Those who have devoted most study to the history of India are yet of opinion that a peculiar civilisation, and even the art of writing, existed in the Tamulian countries prior to the conquest of the Hindoos; but its sources are wholly unknown, and its character can only be matter of

conjecture. The earliest commerce with the western region of the world probably took place subsequently to the Hindoo conquest.*

3. *The Parbatīya, or Mountaineers, or Wild Tribes of India.*

The Sanskrit name of Parbatīya, or पर्वतीय, is given to several races who inhabit hilly countries in northern India. The meaning of the term is mountaineer, and it may well be generalised and used as a common name for all the tribes who live remote from cities and cultivated countries, and maintain a savage existence amidst woods and forests. In this sense there are many Parbatīya races in different parts of Hindūstan and the Dekhan. Ethnology is in far too imperfect a state to render it possible at present to determine what relation these tribes bear to each other, and to the civilised nations who are nearest to them. There is reason for believing that some of the wild races in the Dekhan are allied to the Tamulian tribes; and it is not improbable that most of them are descended from people of that stock who refused to receive the apostles of the Hindoo theology, and of civilisation and slavery. They are, however, now very different from each other in different parts of India, both in moral and, more especially, in physical characters; some being vigorous and finely formed, others diminutive and puny. The difference may be explained in many instances by reference to the climates and local influences under which the several tribes exist.

* Among the articles of earliest traffic, as Professor Karl Ritter observes, was probably tin; and it is likely that the Greeks obtained this metal from the East, in the age of Homer. Kastira is the Sanskrit name for tin, whence the Greek *κασσιτερον*. This metal had obtained its Sanskrit name in India, prior to the Toojee era.

To write the history of all these nations would require volumes. I can do little more, at present, than enumerate some of the most considerable of them.

In the Dekhan there are three regions chiefly occupied by aboriginal tribes; these are the Vind'hya mountains, the mountains of Gondwana in the interior and central tracts of the Peninsula, and the Nilagiri, or Nilgherry hills, in the southern parts. The Vind'hya mountains and the hilly tracts bordering on the Nermadá river, are inhabited by the Bhíls, a wild and uncultivated race, who have derived scarcely any indication of improvement from the people of the neighbouring plains. They are supposed by Major Tod to be the aborigines of Rajast'han, and to have been conquered and reduced to slavery, or expelled from their country, by the Rajpoots. The hills of Gondwana are named after their wild inhabitants the Ghonds. The Culi, or Coolies, are found in the hill countries of Guzerat. In the hilly tracts behind Orissa, and farther southward in the Gumsúr mountains, there are various tribes called Khonds, K'hoi-yati. The Yanaduyati are well known in the hill country of Sri-hari-cotta. In the Nilagiri, or Blue Mountains, which form the junction of the two chains of Ghauts converging towards the south, we find several races distinguished from each other. They are termed Tudas, or Thodaurs, Bud-dagúrs, and Kothurs; they differ from each other very much in physical characters and in manners.

In northern and proper Hindústan, and towards the eastern part, a remarkable people are the natives of the Rajamahál hills. Their physical characters and manners are peculiar, but they are said not to be so savage as the Bhíls and Gonds: they have a religion and a priesthood of their own, which are said to be entirely different from those of the Hindoos. Their language is said to bear a

resemblance in some words to the Tamul, as it plainly does to the idioms of some tribes beyond the Brahmaputra.

To these barbarian races within the boundaries of India, generally so termed, we must add a variety of tribes inhabiting different tracts of no great extent in the valley of the Brahmaputra, and in the countries near the mouth and lower course of that river, and the borders of the Bay of Bengal. Among these are the Ahoms, the Garros, the Cachars, the Cossyabs, the Manipurs, Miris, Abors, Kangtis, and the Nagas or Kukis. Among these races a great variety is perceived in physical characters: some approximate to the physiognomy of the Hindoos, others to that of the Bhotiyas.*

If we were at liberty to conjecture the way by which the different races of India first peopled it, and the quarters whence they originated, from the feeble indications of analogy in physical traits and language as yet known, it would seem most probable that as the Indo-Chinese tribes descended from the high countries of Yunnan and Laos, along the shores of the Mekon, the Menam, the Saluen, and the Irawadi, into the maritime and southern parts of the Eastern Peninsula, so the Allophylian tribes in Hindústan and the Dekhan, descended from the north-east along the Brahmaputra, and finding no obstacle to their progress, spread themselves over the plains of central Hindústan and the parts of the Peninsula above and below the Ghauts, till they arrived in the Island of Ceylon. They had probably occupied all these countries before the time when the Hindoos, of Arian or Indo-European descent, crossed the Indus. By them the ori-

* The reader who is curious for such information, will find all that I have been able to collect in illustration of the history of these races of people, in the fourth volume of my "Researches into the Physical History of Mankind."

ginal inhabitants were expelled from Hindústan, where they left only a few barbarous hordes in the hilly tracts of the eastern side. In the Dekhan they maintained their independence much longer; and the population of that country, as well as of Ceylon, is still in great part of the aboriginal stock.

SECTION XXIV.

REMAINS OF ABORIGINAL NATIONS PRESERVED IN MOUNTAINOUS TRACTS OF THE WEST.

WE have seen that the extreme borders of Europe and Asia, towards the north, contain the remains of tribes, who were probably more widely spread before the advance of the Indo-European nations from the south. We must now observe, that in the midst of regions long ago conquered by the Arian and Syro-Arabian races, there are mountainous tracts, difficult of access, where remains are still to be found of a more ancient stock of inhabitants. Thus the chain of Caucasus harbours at this day many tribes whose origin is unknown, and who are proved by their language to have no affinity with the inhabitants of adjoining countries. In the western part of Europe, the Pyrenees, and parts of the Alpine chain, were inhabited at the Christian era by tribes, perhaps aboriginal, of Iberians, Ligurians, and Rhætians: of these the former have preserved to this day, in the mountains between France and Spain, their peculiar speech, which appears to be a relic of the language once spoken over a great part of western Europe, from Sicily to the Straits of Hercules. Again in the north of Africa, the chain of Mount Atlas, and other tracts in the interior, are inhabited by remains

of the ancient Lybians. The Lybian race occupied the southern coast of the Mediterranean, and, jointly with Iberian tribes, peopled several islands in that sea. In this country the Phœnicians founded colonies, and spread far and wide the Syro-Arabian language. The Phœnician language was already the idiom of civilised Africans, as we learn from the researches of Gesenius, in the days of Massinissa and Jugurtha; and, after the later incursions of the Arabs, the aboriginal Lybian was entirely banished into the desert and mountainous parts of the interior.

These nations have been preserved from extinction by similar circumstances. I shall briefly touch upon their history in one section, though I do not mean to infer any family connexion between them. This, indeed, has been conjectured. It has been supposed from the identity of their name, that the Iberi at the foot of Mount Caucasus may have been the original stock whence came the Iberians of ancient Spain; but the entire difference of the language and habits of these nations has proved this suggestion to be erroneous; nor has the conjecture long ago thrown out, that the primitive inhabitants of the peninsula were of African origin, and akin to the people of Mount Atlas,* obtained the least support from philological researches.

1. *Caucasian Nations.*

The high chain of Mount Caucasus, which has in many ages of the world formed a bulwark or barrier, defending the more civilised or luxurious inhabitants of Southern Asia from the barbarians of the north, contains within itself places of difficult access, and easily defensible against powerful invading armies. In these tracts many

* This notion was supported by Jezreel Jones, author of a dissertation inserted in Chamberlayne's "*Oratio Dominica*."

rude tribes maintained their independence against Persians, Greeks, Romans, Mongolians, and Turks, and are still but imperfectly subdued by the armies of Russia. The inhabitants of this region belong to ancient races, different in language and manners from all other nations; and among them are several tribes equally different from each other.* From this remark we must exclude the Ossetes, or Ossetines, already mentioned, who speak an Arian, or Indo-European dialect, and are thought to be remains of the German Alani: they live near the sources of the river Terek, and are supposed to be about forty thousand souls.†

The Basian tribes must likewise be excepted, who with the Chumyks live in the interior of the Caucasus; they, as well as some Turkoman tribes between the Kuma and the Terek, are of Turkish origin. The proper or aboriginal inhabitants of the Caucasian region are known, after a long and careful research into their history and languages,‡ to consist of four distinct races, in each of which are several tribes unintelligible to each other. They are distinguished by their local situation, as the western, middle, eastern, and southern Caucasians; the latter division including the Georgians, whose principal

* It must, however, be observed, that marks of ancient connexion, more or less remote, between some of the Caucasian languages and the dialects of northern Siberia, are strongly indicated. This subject is under investigation, and on the appearance of Müller's third volume, in continuation of his learned work on the "Ugrische Volkstamm," we are likely to obtain satisfactory information. The Georgian language likewise has been lately supposed to be reducible, though in a very remote manner, into the Indo-European family of languages.

† "Russland und die Tscherkessen," von K. F. Neumann. Stuttgart, 1840.

‡ Dr. Guldenstädt's "Beschreibung der Kaukasischen Länder," von J. Klaproth. Berlin, 1834. Klaproth's "Asia Polyglotta," p. 109. Klaproth's "Sprachatlas."

abodes were on the river Kúr, or Cyrus. I must enumerate the principal tribes belonging to each of these families.

1. The Western Caucasian division includes two nations long supposed to be distinct, but proved by a careful examination of their languages to be branches of one stock, though they differ in physical characters. These nations are the celebrated Circassians and the Abassians.

The Abassians appear to be very ancient inhabitants of the north-western part of the chain of Caucasus. They are chiefly pastoral and predatory people. They are divided into two nations, termed the Great and the Little Abasa.

The Abassians, according to Klaproth, are distinguished by narrow faces, heads compressed at the sides; by the shortness of the lower part of their faces; by prominent noses, and dark brown hair.

The Circassians are to the eastward of the Abassians; they inhabit the country between Caucasus and the Kuban, and, farther eastward, the provinces of Great and Little Kabarda, on the Terek. The people of these provinces are also called Kabardines. The Circassians term themselves Adigi, and by the Tartars are named Tscherkess; whence the appellation by which they are known in Europe. Their country abounds with high forest tracts, and their climate is cold.

Pallas informs us that the Circassians are a handsome race of people. "The men," he says, "especially among the higher classes, are mostly of a tall stature, thin form, but Herculean structure. They are very slender about the loins, have small feet, and uncommon strength in their arms. They possess in general a truly Roman and martial appearance. The women are not uniformly Circassian beauties, but are for the most part well formed, have a white skin, dark brown or black hair, and regular fea-

tures." He adds, "I have met with a greater number of beauties among them than in any other unpolished nation." Other travellers represent a mixture of red in their hair as a characteristic of the Circassians.* Klaproth says, "They have brown hair and eyes, long faces, thin, straight noses, and elegant forms."† Reineggs denies their claim to superior beauty. He says, "I know not what can have given occasion to the generally received prejudice in favour of the female Tcherkessians. A short leg, a small foot, and *glaring red* hair, constitute a Tcherkessian beauty."‡

2. The Middle Caucasians inhabit the high country above Kabarda, and the habitations of the Circassians, towards the sources of the Terek, and other rivers which flow into it from the heights of Caucasus. There are several tribes or nations belonging to this division of people, who, however, seem to be nearly allied in language. The principal of these are the Mizjeghi, a name which, according to Klaproth, comprehends the Inguschi, and the Tsche-tschenghi, or Taschi; the latter being to the southward, nearer to Georgia. The Inguschi are termed by Guldenstädt Kisti.

3. The Eastern Caucasians, or the Lesghi, are the inhabitants of the eastern region of Caucasus, which is termed Lesghistan. They are divided by Guldenstädt into seven tribes, or nations, one of which is the Avars, supposed to be the remains of the people once so formidable under that name.

4. Several nations in the southern tracts of the Caucasus belong to the Georgian, or Grusian race, whose country is termed by the Persians Gúristan, from the river Kúr, whence its European name of Georgian. The

* Pallas's "Travels in Southern Provinces of the Russian Empire."

† Klaproth's "Travels in the Caucasian countries."

‡ Reineggs, "Allgemeine, historische, topographische, Beschreibung des Kaukasus," &c.

Proper Georgians are the Kart'uhli, or inhabitants of Kartuel and Imeretia. The old Georgian language, into which the version of the Scriptures was made, is an obsolete dialect of the Kartuel. The modern dialect of this province is the Georgian language, properly so termed.

A second division of the Georgian race are the Mingrelians, inhabitants of the ancient Colchis, the modern Mingrelia and Gurriel, on the banks of the Black Sea. The Soani, a tribe of mountaineers in the southern Alpine tracts of Caucasus, are another tribe of the same race. A fourth are the Lazians, a people well known in the middle ages as a barbarous and predatory tribe on the sea-coast of the Euxine, as far to the westward as Trebisonde.

The Georgians are a people of European features and form. Reinieggs says that their women are more beautiful than the Circassians, but that the prevalent complexion of the race is not so fair as that of the Circassians, who are natives of the higher country of Caucasus.

2. Aboriginal Inhabitants of the Coasts and Islands of the Mediterranean.

If we may give credit to obscure traditions collected in various quarters by ancient historians and geographers, among whom are Thucydides, Strabo, and Pliny, the islands of the Western Mediterranean, and the coasts of both sides of that sea, were occupied, in the earliest periods to which history can reach back, by tribes of two different races, termed Lybians and Iberians, who were often intermixed in the same island, or shared between them its possession.

1. The language of the ancient Iberians has survived to our times in the vernacular speech of the Biscayans in Spain and the Basques of France, inhabitants of mountainous districts in the confines of the two countries. The national appellation of these people in their own idiom

is Euskaldunes; and they term their language the Euskara, or Euskarian speech. They were formerly divided into a great number of tribes. The present Euskaldunes are descendants of the Vascones and the Varduli: these tribes occupied the country which the people who speak the Euskarian language now possess. It is only by mistake, or through national vanity, that they have been termed, or have termed themselves in modern times, Cantabrians: the Cantabri lived in a part of Spain where the Biscayan is not spoken.* It has been proved that the Euskarian is quite distinct from the Celtic and from all other Indo-European languages, and that in structure it most nearly resembles the idioms of the native tribes of America. Yet this resemblance hardly amounts to a family relation, or to that kind of connexion which proves a common origin, the difficulties which lie against such an inference being taken into the account.

The ancient Iberians were a people early[†] cultivated, and they had the use of letters derived originally from the Phœnicians, and nearly resembling some of the alphabets of the old Italic nations. They are first known in history as inhabitants of the northern coast and islands of the Mediterranean. The earliest, not fabulous, people of Sicily were of this race; and the researches of William von Humboldt seem to have proved that vestiges of their idiom are still to be traced through a considerable part of Italy, where they, perhaps, preceded the Italic nations of the Arian race. The coast of Gaul, from the Rhone westward, was occupied by Iberians, who there lived intermixed with Ligurians, the latter people having sole possession of the maritime tracts between the Rhone and Italy. Such is the account given in the *Periplus* of

* "Prüfung der Untersuchungen über die Urbewohner Hispaniens," von Wilhelm von Humboldt. 4to. Berlin.

Scylax, which Niebuhr supposed to have been a compilation from the nautical records of very ancient voyagers. The Ligurians are said to have come from the neighbourhood of the river Ligys, or Ligyros which has been supposed to be the Loire, and to have expelled the Iberians from a part of their ancient territory. These events were probably prior to the entrance of the Celts into Western Europe. The latter people, who were more warlike than the Iberians, appear to have dispossessed them of a considerable part of Spain; for traces of Celtic habitation in the names of towns and tribes have been discovered by Humboldt through nearly all the western half of the peninsula. The Pyrenees, however, always remained in the possession of the Iberians. Iberians, also, were among the early inhabitants of Corsica, Sardinia, and the Balearic Isles, where they bore the name of Balari. In several instances, Iberians and Lybians were found in the same island.

The modern people who speak the “Lengua Bascongada,” or Bascuence, in the Spanish provinces of Biscay and Guipuzcoa, and the Basque or Labourdine dialect in the Basque provinces of France, are a race very interesting by their peculiar character and habits. A late writer has given a lively description of them, from which I shall cite some passages that may answer the purpose of an ethnographical sketch :*—

“Les Basques, tels qu'ils existent maintenant, hommes et femmes, ont dans leur extérieur un attrait que l'on ne trouve chez aucune autre race humaine. Les hommes, de taille moyenne mais bien proportionnée, portent l'expression de la vigueur et de l'agilité: le proverbe *courir comme un Basque* est parfaitement juste. Leur costume léger adapté à leur climat et à leurs mœurs, laisse aper-

* “Extrait du Voyage de Lunemann dans les Pyrénées.” “Nouvelles Annales des Voyages.” Paris, 1831.

cevoir tous leurs mouvemens, naturellement plus gracieux que ceux d'aucun autre peuple. Une jaquette brune négligemment jetée sur l'épaule gauche, un gilet rouge ouvert, une chemise toujours très propre, une culotte collante assujétie au moyen d'une écharpe rouge, des bas bleus ou bruns, d'élégantes sandales faites avec des nattes de chanvre et attachées avec des rubans rouges, forment l'habillement du jeune Basque : sa tête est couverte d'un petit bonnet plat qu'il met de côté, ou bien ses cheveux sont retenus dans un réseau de soie. D'ordinaire le Basque ne porte point d'armes : mais il quitte rarement son bâton ferré dont, en cas de rixe, il sait se servir avec une merveilleuse adresse, tant pour l'attaque que pour la défense. Il est difficile de donner de la beauté et des graces des femmes une idée qui approche seulement de la réalité. Que dire d'elles, si ce n'est qu'elles ont les plus belles proportions, la taille la plus fine, le teint le plus ravissant, que leurs beaux bras, leurs belles mains, leur pied mignon sont dans la plus parfaite harmonie avec un profil vraiment Grec ! Mais il est impossible de faire comprendre combien tous ces attraits sont relevés par l'ineffable aménité de tous leurs mouvemens, par la grace de leur démarche, par le sourire malin qui voltige autour de leur bouche de corail, et embrase d'un nouveau feu leurs yeux noirs déjà si vifs ; de décrire avec quelle adresse elles lancent en l'air leur fuseau ou maintiennent en équilibre sur leur tête une petite cruche de terre : avec quel art elles nouent autour de leurs cheveux le mouchoir dont les longs bouts retombent sur leur nuque ; de faire sentir à quel point leur va bien leur chapeau de feutre blanc, leur fichu d'un rouge éclatant, et leur jupon court écarlate ; de peindre le feu de leur regard, la pantomime de tous leurs membres qui accompagne leurs discours. On reproche ordinairement à ces créatures enchanteresses un peu de coquetterie et beaucoup de légèreté ; mais j'ai tout lieu de croire

qu'en les en accusant, on prend l'apparence pour la réalité ; le ton mièvre par exemple avec lequel elles crient à tous les étrangers leur *Lgun hon Jauna*, la manière folâtre dont elles les accostent et les turlupinent ; leur disposition constante à rire et à plaisanter ; peuvent très bien prendre leur source dans leur naïve candeur même, et passer à tort pour de la facilité. Du moins cette prétendue facilité ne me paraît-elle guère compatible avec cet esprit profondément religieux, avec cette innocence d'expression, avec cette réserve dans toutes les actions, avec cette modestie dans tous les mouvemens que j'ai trouvé à Ustarritz, à Hasparren, et dans d'autres bourgs éloignés. Au reste, la sévère retenue que les hommes observent en leur présence, et qui forme un contraste tranchant avec la liberté de manières des Français et des Allemands, me paraît fournir une preuve victorieuse en faveur de mon opinion.

“ Le Basque est actif, persévérant et courageux, comme le sont toujours les hommes vigoureux et agiles ; comme soldat, il n'est pas propre à servir dans la ligne, mais dans la petite guerre, il se montre très actif et devient redoutable à l'ennemi ; son sang est chaud comme son climat, son courage inébranlable comme ses rochers, son attaque est impétueuse comme la mer qui baigne son pays. Le profond sentiment religieux qui l'anime ne suffit qu'à peine à tenir ses fougueuses passions en bride, et quelquefois la passion l'emporte sur la religion ; cependant il ne connaît pas les vengeances de l'Espagnol, et il est hospitalier comme lui. La profonde vénération avec laquelle les Basques parlent des morts, est un trait caractéristique de la nation. C'est probablement à cette vénération que tiennent les marques d'une douleur outrée qu'ils donnaient autrefois lors du décès d'un parent ; ils s'arrachaient les cheveux, ils se flagellaient ; le gouvernement a défendu ces excès sous des peines sévères. Le Basque aime avec passion la petite guerre et les jeux où il peut déployer sa force et son

adresse ; il ne connaît d'autre patrie que ses montagnes, et aujourd'hui même il ne parle de la France que comme d'un pays étranger. * * Le Basque est probe dans le commerce ; il ne montre point d'avidité, et se contente d'un gain modéré ; il a échappé dans sa solitude aux vices dont les peuples limitrophes sont d'ordinaire entachés. Il est fort rare que le pâtre des contrées les plus élevées descende de ses montagnes, et si cela arrive ce n'est que pour aller vendre une chèvre *à la ville*. Ainsi, étranger à la culture intellectuelle et aux mœurs de notre siècle, il reste tout près de l'état primitif de nature et il vit content dans son ignorance. Le cultivateur, plus aisé, fréquente les foires, et là il apprend un peu de Français ; il n'en rapporte point dans ses vallées les nouvelles mœurs et la politesse de ses voisins, mais il reçoit l'étranger qui vient le visiter dans sa demeure avec l'hospitalité et la franche bonhomie des anciens temps."

2. The ancient Libyans possessed the whole northern coast of Africa, from the confines of Egypt to the Straits, and all the country thence reaching to the southward as far as it was known to the Greeks and Romans. It would appear that they were the only inhabitants of all these coasts before the age which preceded the foundation of Phœnician colonies among them ; and the Carthaginians were called "Tyrii bilingues," because they spoke the Libyan as well as the Phœnician language, that is, the Berber and the Hebrew. The latter, however, became widely extended, and, as Gesenius has lately shewn, was the idiom of inscriptions throughout Northern Africa. The Libyan speech is still preserved among the rustic tribes who inhabit Mount Atlas, and in various parts of the interior. In the northern parts of Atlas, these people are called Berbers ; in the southern tracts, they are the Shuluh, or Shelhas. In the hilly country belonging to Tunis, the Kabyles, in Mount Aurea, speak the Showiah,

which is another dialect of the same language.* The structure of this language will, as it is probable, be hereafter better understood than it is at present. It appears to contain a peculiar and distinct vocabulary, with the addition of so great a number of Syro-Arabian words and grammatical forms, as to render the organisation of the language and its whole system of inflection entirely Syro-Arabian or Semitic. The only question that remains undecided respecting this language is, whether it may be fundamentally and originally a Syro-Arabian idiom, viz. a branch long ago separated from the Eastern stems, the people having in the interim acquired a considerable stock of peculiar words; or, on the other hand, had a distinct original basis, a rude language, to which the grammatical system of the Syro-Arabian dialect has been superadded. I shall not presume to offer any opinion on this point.

1. *Berbers of the Northern Atlas.*

The mountains of Atlas are said to be inhabited by more than twenty different tribes, carrying on perpetual warfare against each other, tribe against tribe, and village against village. Hereditary feuds end only in the extermination of whole families. The tribes who live on the snowy mountains of Atlas dwell in caverns from November to April, and their exploits give origin to traditions and legends which terrify the people of the plains. They are very poor, and make plundering excursions in quest of the

* The first specimen of this language ever obtained was a vocabulary of the Showiah given in Dr. Shaw's Travels. The Berber has been studied of late by M. Venture and M. d'Avesac in France, by Mr. Hodgson, and very successfully by Mr. F. W. Newman, late fellow of Balliol, who has published in the "West of England Journal" a lucid and masterly analysis of its grammatical construction. This proves, whatever may be determined as to the *matériel* of the language, to be a very ancient form of the Semitic or Syro-Arabian language, and frequently differing much from the modern Arabic.

means of supporting life. They are a robust and active people.

1. The Berbers of the Higher Atlas are described by Lemprière, who calls them Brebes, as a very athletic, strong-featured people, patient, and accustomed to hardship and fatigue. He says that they seldom remove far from the spot of their abode; they shave the fore part of their heads, but suffer the hair to grow from the crown as far behind as the neck. Their only covering is a woollen garment without sleeves, fastened round the waist by a belt. These people, adds Lemprière, differ entirely from the Arabs and Moors, being the aboriginal inhabitants of the country, and in a great measure independent in their own mountain villages, where they feed cattle and hunt wild beasts.

2. The Shuluh, who are the mountaineers of the Northern Atlas, live in villages of houses made of stone and mud, with slate roofs, occasionally in tents, and even in caves. They are chiefly huntsmen, but cultivate the ground and rear bees. Leo Africanus reckons them as a part of the same race with the Berbers of the Northern Atlas; and, according to M. Venture, their idiom, which they term Amazigh, meaning the noble language, is a cognate dialect of the Berber speech. By Mr. Jackson, it was considered as totally different; but evidence has been adduced by Captain Washington, in a memoir published in the Journals of the Royal Geographical Society, which seems to prove that M. Venture's opinion was well-founded. The author has given a vocabulary collected by himself from the mouth of a native Shelha, who had passed his life in Mount Atlas, which he has compared with the collections of Venture and others.

3. The Berbers of the Tunisian and Algerine territories are termed by the inhabitants of cities Kabyles, or Kabáily: they occupy all the hills which form the Lesser

Atlas, the people of particular hills having the names of Beni-Sala, or Beni-Meissera, which mean "Children of Sala, or Meissera." They speak the Berber language, which is termed by them Showiah, and, in the interior of the country, are quite unacquainted with the Arabic. They live in huts made of the branches of trees, and covered with clay, which resemble the *magalia* of the old Numidians, spread in little groupings over the sides of the mountains, and preserve the grain, the legumes, and other fruits which are the produce of their husbandry, in *mat-moures*, or conical excavations, in the ground. They are the most industrious inhabitants of the Barbary States, and, besides tillage, work the mines contained in their mountains, and obtain lead, iron, and copper.

4. The Tuaryk are a people spread in various tribes, differing from each other in physical traits according to the climates of the countries where they dwell, through all the habitable parts of the great African plain of Sahara. They were accurately described by Leo Africanus, who had visited every part of their country; but they are hardly known in modern times, nor was their national affinity with the Berbers suspected till the time of Horne-mann, to whom the discovery of this widely-extended race is to be attributed. The identification of the Tuaryk with the Berbers is due to Mr. Marsden. It has been proved by these writers that the Tuaryk nations reach eastward to the borders of Egypt. The Oasis of Ammon is inhabited by a people who speak their language.

The physical characters of the Berbers are described by M. Rozet. He says that the Berbers, or Kabyles of the Algerine territory, are of middle stature; their complexion is brown, and sometimes nearly black. "Les Berbères sont de taille moyenne; ils ont le teint brun et quelquefois noirâtre, les cheveux bruns et livres, rarement blonds: ils sont tous maigres, mais extrêmement robustes

et nerveux ; leur corps grêle est très bienfait, et leur tournure a une élégance que l'on ne trouve plus que dans les statues antiques. Ils ont la tête plus ronde que les Arabes, les traits du visage plus court, mais aussi bien prononcés ; ces beaux nez aquilins si communes chez ceux-ci sont rares chez les Berbères, l'expression de leur figure a quelque chose de sauvage et même de cruel ; ils sont extrêmement actifs et fort intelligens."

The Shuluh in the mountains above Maroco are described by Captain Washington, as lively, intelligent, well-formed, athletic men, not tall, without marked features, and with light complexions.

We must not omit the observation of Dr. Shaw respecting the Kabyles of the Tunisian country. He says that "the Kabyles, in general, are of a swarthy colour with dark hair ; but those who inhabit the mountains of Auress, or Mons Aurarius, though they speak the same language, are of a fair and ruddy complexion, and their hair is of a deep yellow." Writers who labour under the prejudice which regards all physical characters as permanent, adopt the supposition, perfectly groundless as it is, that the xanthous Berbers of Mount Auress are the remains of the Vandals who were conquered by Belisarius. The Tuaryk are in some parts white, in others black, but without the features of Negroes.

The extension of this race through the Canary Islands is a curious and interesting discovery of modern times.

The Canary Islands and the neighbouring seas were explored by King Juba, of whose discoveries the younger Pliny has given us an account, as it appears, from Juba's own description : for this African prince was not only a navigator, but a celebrated writer on geography.

The first island, according to Juba, was named Ombrion ; it had no vestiges of human habitation, but contained a mountain-lake : the second, and a small one

adjoining, were termed Junonia; the next, called Capraria, abounded in lizards of great size. Nivaria, doubtless Teneriffe, was famed for perpetual snow and fogs; next to it was Canaria, so termed from its containing dogs of huge bulk, of which two were brought to Juba: here were found the remains of dwellings. All these islands abounded in fruits, and groves of palm-trees bearing dates, and filled with various birds and beasts.

It would appear from this account that the Canary Islands were but partially, if at all, inhabited in the time of Juba.

The modern history of the Canary Islands commences with their accidental discovery, in consequence of the shipwreck of a French vessel on the coast between the years 1326 and 1334. Expeditions were afterwards made by the Spaniards for the sake of plunder and carrying off slaves; in one of which, the king and queen of Lancerote, and seventy of the inhabitants, were taken captive. At the beginning of the fifteenth century, a Norman baron, John de Bétancourt, subdued several of the islands, but Teneriffe was not brought under the yoke till ninety-five years afterwards. Here the native people, who were termed "Guanches," made a valiant resistance. The most instructive accounts of the Guanches are to be found in the narratives of some old voyagers, who visited the Canary Islands during the time when they had been as yet but imperfectly conquered.

The population of Canaria Grande amounted to 9000, and that of Teneriffe to 5000 souls. The natives of the latter island are said to have been of great, and even gigantic stature. They were people of very simple habits and possessed of few arts; were ignorant of the use of metals, and are said to have ploughed the land by means of the horns of bullocks. They believed in a future state, and worshipped a Supreme Being, whom they termed

Achuharahan, the author and preserver of all good things. They also believed in a malignant being, termed Guayotta, and placed the abode of the wicked in the burning crater of Teneriffe. They had a solemn institution of marriage, and various moral and social observances.

The practice of embalming bodies and laying them up in mummy-caves, or catacombs, in the sides of the mountains, is the most curious circumstance in the history of the Guanches ; it is at least that which has attracted the greatest attention. The mummies were placed erect upon their feet against the sides of caves ; chiefs had a staff placed in their hands, and a vessel of milk standing by them. Nicol, an English traveller, stated that he had seen 300 of these corpses together, of which he says that the flesh was dried up, and the bodies as light as parchment. Scorey was assured that in the sepulchre of the kings of Guimar, there was to be seen a skeleton measuring fifteen feet, the skull of which contained eighty teeth. Of late years we have obtained from Golberry, Blumenbach, and Humboldt, more correct accounts of these mummies, and of the mode employed in preparing them. The bodies were imbued with a sort of turpentine, and dried before a slow fire or in the sun. Their desiccation was so complete that the whole mummies were found to be remarkably light, and Blumenbach informs us that he possesses one which, with its integuments entire, weighs only seven and a half pounds, which is nearly one-third less than the weight of an entire skeleton of the same stature, recently stripped of the skin and muscular flesh. On opening these mummies, the remains of aromatic plants are discovered, among which the *Chenopodium Ambrosioides* is said to be constantly present. The corpses are decorated with small laces, on which are hung little dishes of baked earth.

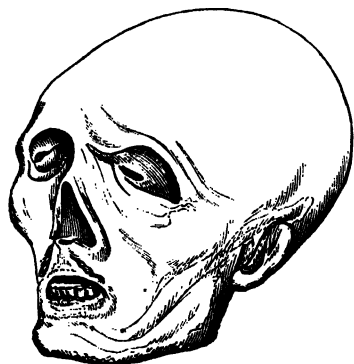
M. Golberry has described a mummy in his posses-

sion, which he selected from among many others still remaining in his time in the mummy-caves in Teneriffe. Of this he says, "The hair was long and black, the skin dry and flexible, of a dark brown colour, the *back* and breast covered with hair, the belly and breast filled with a kind of grain resembling rice, the body wrapped in bandages of goat-skin."

Blumenbach thought he discovered some resemblance in the style of ornament between the mummies of the Guanches and those of the Egyptians. Strings of coral beads are found in both. But this may be an accidental resemblance, and the use of goat-skin instead of cloth, and the mode of filling the body and drying it, and all other particulars, differ essentially.

The incisores are worn down to truncated cones in the mummies of both nations.

Fig. 67.



Skull of Guanche.

their using similar food, or from both nations being in the practice of eating hard grains.

The sketch annexed, which is copied from Blumenbach's engraving, will afford a correct idea of the skulls of the Guanche mummies.

A few words accidentally preserved from the language of the exterminated tribe who formerly inhabited the Canary Islands, affords grounds for believing that they are of the Atlantic race.*

* It was maintained by M. Macedo of Lisbon, in an ingenious memoir communicated to the Royal Geographical Society of London, that the idiom of the Guanches was a different language from that of the other islands and from the Berber dialects. The subject requires further elucidation.

SECTION XXV.

OF THE AFRICAN RACES INHABITING COUNTRIES
BORDERING ON EGYPT.

HAVING described the ancient Egyptians in a preceding Section, I now proceed to give some brief account of numerous races in the Eastern parts of Africa, who, in their physical characters, bear some resemblance to that celebrated people. In some of these races, a certain approximation may be recognised to the type of the Negro. The full developement of all the peculiarities of organisation which are considered as characteristic of the Negro races are only to be found in the western districts of inter-tropical Africa. If we trace the intervening countries between Egypt and Senegambia, and carefully note the physical qualities of the inhabitants, we shall have no difficulty in recognising almost every degree or stage of deviation successively displayed, and shewing a gradual transition from the characters of the Egyptian to those of the Negro, without any broadly marked line of abrupt separation. The characteristic type of one division of the human species here passes into another, and that by almost imperceptible degrees. This gradual change is not the result of the intermixtures of races on the confines of regions of old allotted to either separately. This might have been conjectured some years ago, and, in fact, it has often been said by those who sought the most obvious explanation of the phenomena. The intermediate tribes are not Mulattoes, or at all resembling Mulattoes: they have each their distinguishing features, which, besides their distinct languages, mark them out as races separate and peculiar,

and not less distinct from the Negroes than white races themselves. These more accurate observations are the results of recent inquiries made on the spot by persons well skilled in natural history and comparative anatomy and physiology, and aware of the important bearing of such inquiries on the physical history of the human species. They were commenced by the scientific men who accompanied the army of the French republic in the Egyptian expedition. They have been followed up by later travellers. Some of the most extensive of these researches have been made by M. d'Abbadie, who is now engaged on a second tour in Abyssinia. I shall avail myself of the accurate discriminations lately made by this ingenious traveller.

In comparing the tribes of people among whom the intermediate gradation now to be described is discernible, I shall begin with some semi-barbarous races in the countries above Egypt, and reaching towards the borders of Abyssinia.*

*Of the African Nations bordering on Egypt and
Abyssinia.*

The countries above Egypt are inhabited by two races of people resembling each other in physical characters, but of distinct language and origin. One is, perhaps, the aboriginal or native, the other a foreign tribe. I shall term them Eastern Nubians, or Nubians of the Red Sea, and Nubians of the Nile, or Berberines. All these tribes are people of a red-brown complexion, their colour in some instances approaching to black, but still different from the ebony hue of the Eastern Negroes. Their hair is often frizzled and thick, and is described to be even woolly;

* M. d'Abbadie's observations, made during his first journey to Abyssinia, were embodied in a memoir presented to the Institute. He had the kindness to communicate them to me in a letter written from Alexandria, and I shall cite them from his own hand.

yet it is not precisely similar to the hair of the Negroes of Guinea.

1. The Eastern Nubians are tribes of roving people who inhabit the country between the Nile and the Red Sea: the northern division of this race are the Ababdeh, who reach northward in the eastern desert as far as Kosseir, and towards the parallel of Deir border on the Bishari. The Bishari reach thence towards the confines of Abyssinia. The mountain of Offa, fifteen days' journey distant from Assouan, is their chief seat. The Hadharebe are still farther southward, and reach to Souakin, on the Red Sea. The Souakiny belong to this race. Macrizi speaks of these nations as partly Christians in his time: he calls them Bejawy, or Bejas. It appears that their country contained many churches, or religious establishments, previous to the devastation of Northern Africa by the apostles of Islam. The Bejas appear to have been the descendants of the people who in ancient times, under the name of Blemmyes, are described by Strabo and other writers as a powerful nation in the Nilotic countries. Being troublesome neighbours to the Roman governors of Egypt, they were driven out by Diocletian, who brought the Nobatæ of Libya to occupy their country. The latter are in all probability the Barábra, the present inhabitants of the valley of the Nile.

The present Bishari are extremely savage and inhospitable; they are said to drink the warm blood of living animals: they are for the most part nomadic, and live on flesh and milk.

The physical characters of this race have been described by many travellers who have visited some of their tribes. Among these are MM. Salt, Burckhardt, Du Bois-Aymé, Belzoni, and Wilkinson. The notices left by various writers as to their history have been carefully collected by M. Quatremère and the learned Professor

Ritter. By these writers, they are described as a handsome people, with beautiful features, fine expressive eyes, of slender and elegant form: their complexion is said to be a dark brown, or a dark chocolate colour. Belzoni, in describing the Ababdeh, says that "their hair is very crisp. Their head-dresses," he adds, "are very curious. Some are proud of having their hair long enough to reach below their ears, and then formed into curls, which are so entangled and matted with grease that they cannot be combed. That they may not derange their *coiffure*, they wear a piece of wood resembling a packing-needle, with which they scratch their heads." The annexed figure of a Souakiny will serve as a specimen of their portrait.

Fig. 68.



Souakiny Chief.

M. d'Abbadie has given us the most accurate description of the Ababdeh. He says that the tribes near

Ckossayr (Kosseir) have hair crisp (*crépus*), but seven or eight centimeters long. He observes that the hair of these people is dressed in a peculiar way, which gives them a strange appearance. Their lips are not thick: "Leur nez est un peu gros dans le bas, et se rapproche du type Cophthe : leur teint est presque noir."

Nubians of the Nile, or Barábra, or Berberines.

The Berberines are a people well known in Egypt, whither they resort as labourers from the higher country of the Nile. They inhabit the valley of that name from the southern limit of Egypt to Sennaar. They call themselves Barábra: by the Arabs they are named Núba. They are a people distinct from the Arabs and all the surrounding nations. They live on the banks of the Nile; and wherever there is any soil, they plant date-trees, set up wheels for irrigation, and sow dhourra and some leguminous plants. At Cairo, whither many of this race resort, they are prized for their honesty.

The Berberines appear, from the most careful researches that have been made into their history, to be the descendants of the Nobatæ, who were brought fifteen centuries ago from an oasis in the western country, by Diocletian, to inhabit the valley of the Nile. They were converted to Christianity, such as it existed in those parts, but now profess Islâm.

Blumenbach was strongly impressed by the resemblance between the Berberines and the pictures of the old Egyptians. The former are one of those races whose complexion is a mixture of red and black, and whose physical characters bear some analogy to those of the Egyptians. They are, however, much darker in colour than were that nation, though the shade of both varied. Brown, a most accurate writer, describes the people in the Island of Elephantine as black, but, in the opposite Assouan, of a

red colour, with the features of Nubians, or Barábras. In a memoir on this race in the "Description de l'Égypte," they are said to be of a deep mahogany colour: "Les Barábras se prévalent de cette nuance pour se ranger parmi les blancs. * * * Leur peau est d'un tissu extrêmement fin: sa couleur ne produit pas un effet désagréable; la nuance rouge qui y est mêlée leur donne un air de santé et de vie." Their hair is a very remarkable peculiarity of this race. "Ils diffèrent des Nègres," says the writer last cited, "par leurs cheveux, qui sont longs et légèrement crêpus, sans être laineux." In some of the children it is a mixture "de touffes noirs et de touffes blonds." The blonde colour is not like that of Europeans, but resembles the hue of hair reddened by fire. Dr. Rüppell, who has given the most elaborate account of this people, among whom he made a long residence, says that "an attentive observation will enable us to recognise among the Barábras the old national physiognomy which their forefathers have marked upon colossal statues, and the bas-reliefs of temples and sepulchres." Dr. Rüppell alludes to the sculptures found on the Nile above Egypt, which, however they may resemble the features of the Barábra, were not formed by their ancestors, but by people of the ancient Egyptian race. He thus describes their physiognomy:—"A long oval countenance; a beautifully curved nose, somewhat rounded towards the tip; lips rather thick, but not protruding excessively; a retreating chin; scanty beard; lively eyes; strongly frizzled, but never woolly, hair; a remarkably beautiful figure, generally of middle size; and a bronze colour, are the characteristics of the genuine Dongolawi. These same traits of physiognomy are generally found among the Ababdeh, the Bishari, a part of the inhabitants of the province of Schendi, and partly also among the Abyssinians."

The most interesting fact connected with this race is

that they appear, if we may place reliance on historical evidence, to furnish an instance of the transition from the physical character of the Negro to one very similar to that of the ancient Egyptians.* The Barábra are divided into three sections by their dialects, which are those of the Núba, the Kenous, and the Dongolawi, all living in the Nile valley. Núba is not a name assumed by the people themselves, but it is given them by the Arabs. This is, moreover, a term by which the Arabs designate all the black people coming from the slave-countries to the south of Sennáar. It must be observed that these black people are a class of Negroes who shew, in their original state, some approximation to the characters of the Nilotic race. They are thus described by Burckhardt:—The Noubat† distinguish themselves from the Negroes, among other circumstances, by the softness of their skin, which is smooth, while the palm of the hand in the true Negro feels like wood. He says, “Their noses are less flat than those of the Negroes, their lips are less thick, and their cheek-bones not so prominent. Their hair is generally similar to that of Europeans, but stronger, and always curled; sometimes it is woolly. Their colour is less dark than that of the Negro, and has a coppery tinge.”

Other writers agree with Burckhardt in their account of the Negroes of Qamámyl and Bertat, the native region

* A great deal of information has been collected relative to the history and ethnography of the Barábra, or Nubians, by MM. Costaz, Burckhardt, Waddington, Rüppell, Seetzen, Ritter, and other writers. Of the whole of this evidence, I have endeavoured to give an analysis in the second volume of my “Researches into the Physical History of Mankind,” to which I must refer my readers, as it cannot, for want of room, be introduced into the present work.

† The Núba of the Arabs are the Shangalla of the Abyssinians: these are the names by which Negroes are distinguished by the two nations respectively.

of the Nouba. M. Cailliaud says that they have generally woolly hair, but that it is sometimes only crisp and curled. The particular district whence the Barábra issued appears to be Kordofan; and the race of Koldagi Negroes, as they are termed by travellers, still preserve and speak, as it would appear, a dialect of the Barábra language. Their idiom, at least, has a great affinity with that of the Barábra, a considerable part of its vocabulary, as far as it is yet known, being common to the two nations. Kordofan is probably the Oasis whence the Nobatæ, or Nouba, originated.

The Nubian race, from which the Berberines descended, settled on the Nile fifteen centuries ago, and soon became partially civilised. In this region, they have undergone a physical change which must be attributed, as it would appear, to the influence of external agencies different from those of their native land, and to that of civilisation, since they do not intermarry with the Arabs: the Blemmyes, who inhabited their country before they entered it, were driven out to make room for the Nobatæ. It must be admitted that almost all conclusions on such evidence as ethnology, or the history of races, affords, are liable to error, since we can seldom, or never, be perfectly sure that all the conditions of the problem are fully given, and that no circumstances have interfered to influence the results except those which are known. But if we claim allowance for such sources of fallacy, and the degree of uncertainty which they necessarily occasion, we may consider the history of the Nubian tribes as furnishing an example of change brought about during the lapse of ages in the physical character of a human race. If the Berberines, or Nilotic Nubians, are descended from the Koldagi Nouba, we might be at liberty to suppose the Egyptian race, which resembled the Berberine, to have been the offspring of a similar stock; and this supposition would

coincide with many facts which point out the Egyptians as an old African nation. On the other hand, the converse of this supposition is equally probable; namely, that the Nouba themselves may have sprung from a tribe resembling the Egyptians. We have seen, that among the lower animals the original characters of the wild stock are recovered when a tribe long domesticated has been restored to its primitive state: the uniformity of colour, the darkness of its hue, and the original conformation of the head and limbs, have reappeared. It is, therefore, just as probable that a tribe becoming barbarised in the forests of Central Africa should deviate from an original type similar to the Berberine or the Egyptian, to that of the Koldagi Nubians, as that the change should take place in a contrary direction. The Nouba themselves may be an offset from the original stock which first peopled Egypt and Nubia.

Of some other Tribes of the Kwolla and Samhar of Intermediate Type.

At Djouddah, or Jiddah, M. d'Abbadie saw a number of merchants and sailors from the neighbourhood of Souakin, whose national resemblance was very striking. He thus describes their physical structure:—"Tête d'une moyenne grandeur; les lèvres épaisses, la supérieure presque pointue dans le milieu; le nez élevé à la racine, qui est étroite, ensuite abaissé un peu, puis renflé vers le milieu, et enfin déprimé vers le bout, qui est rond; les yeux enfoncés; la paupière inférieure en poche, mais très petite; la supérieure entièrement cachée sous le sourcil, quand elle est ouverte; les pommettes saillantes et peu éloignées du menton qui est court et retroussé; les dents très belles par le soin qu'ils ont de les brosser plusieurs fois par jour. Leur front a un léger creux horizontal au dessus des sourcils, puis est très renflé dans la partie nommée

sagacité comparative, par Spurzheim. Cet auteur aurait appelé le front des gens de Sawakim large et philosophique ; oreille petite, à lobe non détaché ; les joues grasses en haut mais élevées autour du menton qui est dégarni de chairs ; bras longs ; peau bisriée mais presque noir ; cheveux *laineux* et portés comme chez les Ababdés, mais formans une perruque encore plus épaisse ; sourcils rares ; peau fine et ayant peu de poils ; yeux bruns et enfoncés ; cuisses moins grêles que chez beaucoup d'Arabes ; point de mollet, le partie antérieure du tibia étant aussi saillante que le derrier de la jambe."

M. d'Abbadie describes another race, namely, the inhabitants of Samhar and the Somali, who, as he says, have a form of body resembling the European, but are in complexion almost perfectly black, and have thick lips, and resemble in their hair the Ababdeh. "Leurs cheveux épais naturellement frisés se projettent derrière la tête en épaisse perruque comme la chaume d'un toit." Some of the Chohou have grey or blue eyes. "Comme chez les Nubiens, la peau des Chohou et des Habab est très douce quoique presque noir." It seems, from Burckhardt's observations, that this quality of the skin is considered as characteristic of those woolly-haired blacks termed Nûba, and is held to distinguish them from genuine Negroes. But among those races who are considered as truly Negroes, we find some of the characters of the Ababdeh still prevalent. A proof will be found in the following description of the race of Negroes who inhabit the Kwolla, or belt of low country skirting Abyssinia towards the north. I cite M. d'Abbadie's words :—

"Ces Nègres forment l'un des races intermédiaires qui offrent la transition du type Européen à celui du noir de Guinée. J'ai dessiné ainsi leur portrait.

"Oreille en arrière du plan passant par le milieu de la tête ; lèvres épaisses ; cheveux laineux, absolument

comme chez les Chohou ou Habab ; racine du nez sensiblement plus aplâti, mais beaucoup moins que dans le Nègre de l'occident ; nez court et légèrement aquilin et s'approchant du camus ; menton fuyant un peu en arrière ; visage paraissant peu intelligent, mais bien au dessus de celle des Nègres en général. Leur langue s'appelle Napat, et l'on dit qu'ils ont plusieurs grandes villes."

SECTION XXVI.

ABYSSINS, OR RACES INHABITING THE HIGHLANDS OF ABYSSINIA.

THERE is no part of Africa, Egypt being excepted, the history of which is connected with so many objects of curiosity as Abyssinia. A region of Alpine mountains, ever difficult of access by its nature and peculiar situation, concealing in its bosom the long-sought sources of the Nile, and the still more mysterious origin of its singular people, Abyssinia has alone preserved, in the heart of Africa, and in the midst of Moslem and Pagan nations, its peculiar literature, and its ancient Christian Church. What is still more remarkable, it has preserved extensive remains of a previously existing and widely spread Judaism and, with a language approaching more than any living tongue to the pure Hebrew, a state of manners, and a peculiar character in its people, which represents in these later days the habits and customs of the ancient Israelites in the times of Gideon and of Joshua. So striking is the resemblance between the modern Abyssinians and the Hebrews of old, that we can hardly look upon them but as branches of one nation ; and if we had not convincing evidence to the con-

trary, and knew not for certain that the Abramidæ originated in Chaldæa, and to the northward and eastward of Palestine, we might frame a very probable hypothesis which should bring them down as a band of wandering shepherds from the mountains of Habesh, and identify them with the Pastor kings, who, according to Manetho, multiplied their bands in the land of the Pharaohs, and being, after some centuries, expelled thence by the will of the gods, sought refuge in Judea, and built the walls of Jerusalem. Such an hypothesis would explain the existence of an almost Israelitish people, and the preservation of a language so nearly approaching to the Hebrew, in intertropical Africa. It is certainly untrue; and we find no other easy explanation of the facts which the history of Abyssinia presents, and particularly of the early extension of the Jewish religion and customs through that country; for the legend which makes the royal house of Menilek descend from Solomon and the Queen of Sheba is as idle a story as ever monks invented to abuse the reverent ignorance of their lay brethren.

The highland of Abyssinia, compared by Humboldt to the lofty plain of Quito, advances many degrees to the northward of the great chain of mountains which traverses Africa from east to west. Abyssinia, according to Tellez, is called by the inhabitants "Alberogran," or the Lofty Plain. By this epithet they contrast it with the Kwolla, or low country which every where surrounds it, except on the southern side. It is compared by them to the flower of the "Denguelet," which displays a magnificent corolla environed by thorns, in allusion to the many barbarous tribes who inhabit the surrounding valleys and low plains. Behind this country, the plain of Narea, or Enarea, reaches still farther south, and serves, as Ritter observes, to connect Habesh with the still more lofty mountains of Kaffa, and the great elevated region of Central Africa. The

Highlands of Abyssinia, properly so termed, reach from the southern province of Shoa and Efat, which are not far distant from Enarea, under the ninth degree, to Tcherkin and Waldubba under the fifteenth, of southern latitude, where they make a sudden and precipitate descent into the low forests occupied by Shangalla Negroes. The greater part of the Upland of Habesh is a country of Alpine pasturage: it contains some cultivated plains, and scarcely any forests; but it is in certain seasons abundantly watered by numerous fertilising streams. It feeds innumerable herds of oxen and horses; and races of men, vigorous, handsome, active, and intelligent, ever more addicted to the arts of war than those of peace, and who, as Ludolph says, lay down their arms only when forced by the return of intertropical rains.*

Abyssinia was for ages united under one governor, the Negush, or emperor, who resided in the earliest periods at Axum, the ancient capital of Tugray, or Tigré, and for some centuries past at Gondar, in the more central part of the country. It is divided into several provinces, or kingdoms, and inhabited by several races of people, who, though in physical and moral characteristics similar, are distinguished from each other by that great mark of original diversity—an essential difference of speech. Untouched by the ancient culture of Egypt and Ethiopia, Abyssinia seems to have derived all its earliest improvement from the Shemite nations, on the opposite side of the Arabian Gulf. Thence came, probably, the syllabic characters, long, as it appears, common to the Abyssinians and their kinsmen, the Homerites of Southern Yemen. The coast of the Red Sea, and the lower tracts along its border, are the Samhar, or Samhara: thence the traveller ascends the lofty hills of Assauli, and Taranta, into the western Upland of

* Ludolph, "Hist. Æthiop." lib. i. Ritter, "Erdkunde," th. i. c. 3.

Tugray: that was the country where, in Axoume, the metropolis of the Negush, arts were first cultivated; and there, although Judaism, as it seems, prevailed far and wide, the knowledge of Grecian sculpture and Greek letters, and with it the polytheistic mythology of Egyptian Greeks, had penetrated during the age of the Ptolemies, while foreign merchants frequently visited Aduli, and other parts in the Red Sea. But the old Ghíz, or Hebræo-Ethiopic, continued to be the language of the people of Axum, down to the time and long after the arrival of Frumentius, who was consecrated by the great Athanasius, and became the apostle of Abyssinia. Frumentius translated the Sacred Scriptures into the Ghíz, or old dialect spoken among the Tugrayans in the eastern provinces, who were then the dominant tribe; while the Falasha, in the interior parts, retained Judaism; and the southern tribes, the Agows and others, adhered to their original African Paganism and the adoration of the Nile. The Tugrayans, to the eastward of the Astaboras, or Takazay, were the genuine Shemite, or perhaps Cushite, Abyssinians. The Amharas, a race who spoke the Amharic, inhabited the most extensive province of Abyssinia; and in their country is Gondar, which became the seat of power in a later age. The Amharic contains a great mixture of Arabic and of Ghíz; but the most learned philologists who have studied *it regard it as an idiom not fundamentally Syro-Arabian*. This point is not fully decided, and on its decision will depend that of the inquiry whether the Amharas were a Shemite people or a genuine African race. In the present state of our knowledge, this last opinion is the most probable; and it may be extended to all the other nations who, together with the Tugrayans, constituted the subjects of the Negush.

Abyssinia, as it is well known, has been overrun, and its southern parts conquered, in later times, by the Galla,

a barbarous people who surround it on its southern, southwestern, and south-eastern sides, and who now form a great part of its inhabitants, and seem likely ere long to exterminate or to swallow up the other races in their own greater numbers and increasing population.

Besides the two principal languages, which are, as we have said, the Ghíz and the Amharic, the following idioms, several of them, as far as we can judge from the specimens given of them by Mr. Salt, constituting not merely dialects, but entirely distinct languages which must be looked upon as marking so many distinct races, are now spoken within the limits of Abyssinia.

1. The languages of the Agows in the province of Avergale. 2. That of the Agows, to the westward of Matscha, which is different from the former. 3. and 4. The idioms spoken by the Falasha and Waitos, who inhabit the provinces of Janfangera and Fangia.

Besides these, two other languages are enumerated by Rüppell, that of the Shoho, called by Salt and others Shiho and Hazorta, who are shepherd tribes on the north-western boundaries of Abyssinia, and on the borders of the Samhar.* Secondly, the dialect of the people called Shangalla of the Takazay.†

* The Shoho inhabit the foot of the Assauli and Taranta Mountains, and some districts farther southward. Rüppell conjectures that they were originally a tribe of Galla, since they resemble that people in physical characters. They have, however, a distinct language, of which Mr. Salt has given a short specimen. The Hazorta are a subdivision of the same race. Salt calls them Shiho. According to Rüppell, the name of the Hazorta is properly Za-horta.—See Rüppell, "Reise in Abyssinien," b. i. s. 263.

† The latter are described as Negroes by Bruce and Salt; but Rüppell says that in physical characters they resemble the Shoho. The fact that they bear the designation in Abyssinia of Shangalla of the Takazay, indicates that they are considered in that country as a kind of Negroes, since the name of Shangalla is equivalent to that of Negro.

Physical Characters of the Abyssinians.

The Abyssinians are reckoned among black races. Arabian historians who narrate the wars between the old princes of Yemen and the Negush, term them *Blacks*, and apply to them epithets which Schultens translated "*Æthiopes crispâ tortilique comâ.*" One of the Arabian princes, suing to the Persian king, entreats him to drive out these crows, who are hateful to his countrymen. Burckhardt says that the female Abyssinians are the most beautiful of all *black* women.

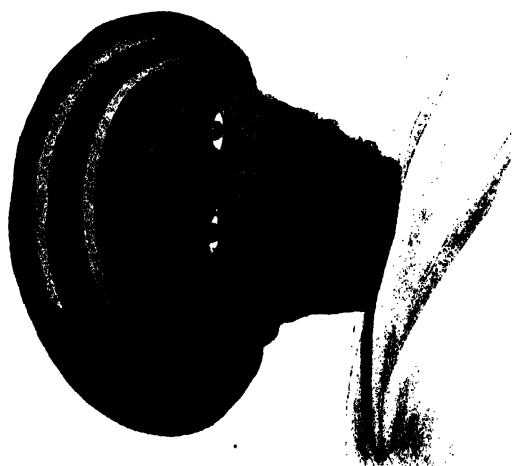
Dr. Rüppell informs us that there are two physical types prevalent among the Abyssinians, the Galla and the Shangalla being excluded from that designation. The greater number, he says, are a finely formed people of the European type, having a countenance and features precisely resembling those of the Bedouins of Arabia. The characteristic of their exterior consists principally in an oval shape of the face; a finely pointed nose; a well-proportioned mouth, with lips of moderate thickness, not in the least turned out; lively eyes; well-placed teeth; somewhat curled or smooth hair; and a middle stature. The greater number of the inhabitants of the high mountains of Samen, and of the plains around Lake Tzana, as well as the Falasha or Jews, the heathen Gamaut, and the Agows, notwithstanding the variety of their dialects, belong to this class. A second numerous division of the Abyssinian people, according to the same traveller, is identified, as far as physical traits are concerned, with the race which he has designated under the name of *Æthiopian*. "This last type," says Dr. Rüppell, "is distinguished chiefly by a less acute and uniformly somewhat flattened nose; by thick lips; by long and not very sparkling eyes; and by very strongly crisped and almost woolly hair, which stands very thickly upon

the head. A part of the inhabitants of the Abyssinian coast, of the province Hamasen, and other districts along the northern borders of Abyssinia, belongs to this Ethiopian race." These are the characters which Rüppell, in a previous work, had ascribed to the Berberines of the Nile and the Ababdeh. He says that the portrait of the Suakiny Arab, given in Lord Valentia's travels, of which the figure in page 272 is taken, is a very good exemplification of this type of countenance and general character.

This last physical type, which Rüppell terms Ethiopian, and declares to be common to a considerable part of the Abyssinian and Nubian tribes, with the Berberines, and Ababdeh, and Bishari, is precisely that character of physiognomy which, by Larrey and most other writers, is described as the prevalent type of the Abyssinian countenance. Baron Larrey, in particular, who has entered very fully into the physical history of these races, describes one type as common to the Copts, or native Egyptian race, the Barábra, or Berberines, and the Abyssinians; and he separates this by a broad line from the character peculiar to the Negro races, and by almost as broad a line from that of the Arabian. I shall cite his observations, as he may be considered to be the greatest authority on this subject. The Egyptians, or Copts, who, as he says, form one branch of this assemblage of races, have a "yellow, dusky complexion, like that of the Abyssinians. Their countenance is full, without being puffed; their eyes are beautiful, clear, almond-shaped, languishing; their cheek-bones are projecting; their noses nearly straight, rounded at the point; their nostrils dilated; mouth of moderate size; their lips thick; their teeth white, regular, and scarcely projecting; their beard and hair, black and crisp." In all these characters, the Egyptians, according to Larrey, agree with the Abyssinians, and are distinguished from the Negroes. "En effet les Nègres

Africains ont les dents plus larges, plus avancées, les arcades alvéolaires plus étendues, et plus prononcées, les lèvres plus épaisses, renversées, et la bouche plus fendue : ils ont aussi les pommettes moins saillantes, les joues plus petites, et les yeux plus ternes et plus ronds, et leurs cheveux sont lanugineux." With this description he contrasts that of the Abyssinians, who are distinguished by large eyes, and a fine expression of countenance, the inner corner of the eye displaying a slight curve ; the cheek-bones are more prominent, and form, with the marked and acute angle of the jaw and the corner of the mouth, a more regular triangle ; the lips are thick, without being turned out, as in the Negroes ; and the teeth are well formed, regular, and less projecting ; the alveolar edges are less extensive. The complexion of Abyssinians is the colour of copper. "These characters," says M. Larrey, "are common, with slight shades of difference, to the Abyssinians and the Copts. They are likewise recognised in the statues of the ancient Egyptians, and, above all, in the Sphinx, as well as several of the Egyptian mummies." "Pour vérifier ces faits," he continues, "j'ai recueilli un certain nombre de crânes dans plusieurs cimetières des Qobtes dont la démolition avoit été nécessité par les travaux publics. Je les ai comparé avec ceux des autres races, surtout avec ceux de quelques Abyssins et Ethiopiens, et je me suis convaincu, que ces deux espèces de crânes présentent à peu près les mêmes formes." He says that the mummy-heads found at Saqqarah displayed precisely the same character, namely, the prominence of the cheek-bones and of the zygomatic arches, the peculiar shape of the nasal fossæ, and the relatively slight projection in the alveolar edges, when compared with the corresponding structure in the Negro skull.

The figures in the coloured plate which accompanies this page were both taken under the inspection of M.



d'Abbadie, and afford characteristic specimens of the two principal varieties of type among the Abyssinian races. The first represents the countenance which is termed by Rüppell Ethiopian, and which displays, as may be seen, a notable approach to the character of the Negro, or at least a decided deviation from the prevailing physiognomy of the European and the Arabian. The second is the portrait of a native of Shoa: it exhibits a countenance which, though peculiar, has nothing decidedly African; its type is that of the Shemite race of Abyssinians. The well-known portrait of the learned Abbas Gregorius seems to belong to the former class of physiognomical forms. Gregorius was a man of genuine Amharic descent. His broad, somewhat flattened features resembled those of a Copt: he had a complexion almost black, and, like the rest of his countrymen, as Ludolph says, crisp or frizzled hair. The portrait in the plate displays tolerably well these peculiarities.

SECTION XXVII.

OF THE RACE OF GALLA.

THE Galla are a race extensively spread in eastern intertropical Africa, who have become, during the last century, very formidable by their numbers, and threaten to overwhelm the Abyssinian empire. They are one of those races whose physical character—I mean the genuine and prevailing type of their bodily conformation—holds an intermediate place between the Arabian on one side, and the Negro on the other. We had very little correct information respecting the Galla till of late, and our knowledge of their history is still imperfect. If the enterprising and intelligent traveller, M. Antoine d'Abbadie, should

live to return from Abyssinia, we shall obtain much more satisfactory acquaintance with them. I shall at present collect some leading facts from the best sources of information within my reach.*

The Galla are, in their native country, a wild and barbarous people: they are principally wandering herdsmen, and are spread over vast plains to the southward of Abyssinia. According to Captain Owen, the inland country behind the eastern coast of Africa is occupied by ferocious tribes of Galla as far towards the south as the river Juba, while the coast is inhabited by the Somali. The latter are said, by the same writer, to be a mild and gentle people: they are Moslemin, and, in the seaports, they are addicted to commerce and navigation.

The vocabularies of languages spoken by these tribes, collected by Salt and others, give strong ground for the opinion that not only the Somali, but the Danákil, who inhabit the coast farther northward on the confines of Abyssinia, are of the same original stock as the Galla.

The present possessions of the Galla extend round Abyssinia to the west, east, and south-east, and enter between the snowy downs of Shoa and of Gondar. They border on the country of the Dankáli, upon Hururr, the Somáli, and the countries of Zendjero, Gurāgue, Caffa, and Nārĕa. The extent of the Galla country is unknown. It seems to be mostly table-land, with a productive soil, and a mild and healthy climate. It is known to contain mountains which are inferior in elevation to the mountains of Shoa: they are inhabited by the Ittoo, the Alla, and other Galla tribes.

The Galla nation consists of numerous tribes: while in Shoa, M. Isenberg got the names of upwards of fifty of

* Principally from an account drawn up by the Rev. C. W. Isenberg, of the Church Missionary Society.

them, who are mostly near that country : there are others unknown.* All these tribes are independent of each other, but united by the same origin and the same language. Female government, according to ancient Ethiopian custom, exists among them : the tribe Moolofallada is ruled by a queen, named Tohāmě, who is a woman of warlike spirit. Among the eastern Galla tribes, a kind of patriarchal government exists.


Some tribes have embraced Islām ; most of them still adhere to the ancient African Paganism. "Their religion," says Isenberg, "resembles that of the Kafirs. They worship a Supreme Being, termed by them Wāk, whose priests, called Kalitshas, go about carrying a whip and bell with them, like the public fools, or Zekārotsh, in Tugray, and with the intestines of goats twisted round their necks, making portentous gestures, and uttering unintelligible sounds. Like the Shamanists of the Siberians, and the consecrated orders of more illustrious nations, they are wizards, conjurers, gainsayers, augurs, haruspices, and physicians. Like the ancient Greeks, and Etruscans, and Romans, they divine by inspecting the entrails of goats. Occasionally, not regularly, the Galla pray to Wāk, and expect from him the accomplishment of their benedictions and anathemas. They have no distinct idea what Wāk is, but to his priests he reveals himself in dreams. Their oaths are characteristic : they sit down upon a pit covered with a hide, and imprecate upon themselves that, if they do not perform their vows, they may fall into such a pit. They have funeral ceremonies, and believe in a future state, which is one of moral retribution. Their occupations are agriculture, as well as pasturage : the art of forging metals is known to them, and much practised."

* Their names are given by Isenberg : it would be useless to my readers were I to insert in these pages a long list of their barbarous appellations.

Though the Galla tribes are so much divided, they have a certain point of union among them. Gallas from all quarters perform pilgrimages to a certain tree called Wodanābè, situated on the banks of the Hawāsh, south of Shoa. This sacred tree is worshipped and addressed by prayers for riches, health, life, and every blessing. It is never approached by women.

Physical Characters of the Gallas.

Few of the travellers in Abyssinia have thought it worth while to give us any account of the physical character of the Gallas. Bruce merely says of them that they are of a brown complexion, with long black hair: he adds, that some, who live in the valleys of the low country, are perfectly black. Isenberg says that the men are not more handsome than the Abyssins, but that the women are prized chiefly for their light or fair complexion. Mr. Salt, in his last travels, gave the portrait of an Edjow Galla, of which the opposite sketch is a copy.

There are two or three portraits of Gallas in Lord Valentia's Travels which display much better the prevalent type of their countenance: they agree, at least, more closely with the description given of the people by Dr. Rüppell and by M. d'Abbadie. The portrait of a Galla boy is from  drawing furnished by the latter traveller.

Dr. Rüppell has given a brief but characteristic description of the physical character, which is common, as he says, to more than one nation in the east of Africa, particularly to the Galla race and to the Shohu, or Hazorta, who have been already mentioned. He says, "Their countenance is rounder than that of other Abyssinian nations; their noses are straight, but short, and divided from their foreheads by a sinking-in (*eine Vertiefung*); their lips are rather thick, but yet not like those of Negroes; their hair is thick, strongly frizzled, and



almost woolly (*beinahe wolliges*); their eyes are small, deeply set, but very lively; their persons are rather large and bulky."

Fig. 69.



It seems, from this writer, that the Galla are one of those almost woolly-haired races, with round faces, obtuse and thick features, and thick lips, and dark complexions, who, in Eastern Africa, fill up the transition from the Syro-Arabian type to that of the Western Negro.

SECTION XXVIII.

OF THE SOUDANIAN RACES, OR BLACK NATIONS INHABITING
THE INTERIOR OF AFRICA.

NOTHING has tended more to spread vague and false notions in subjects connected with ethnology than the improper use of general names. It is often made a question, what races among the inhabitants of Africa are Negroes, the meaning of the term not being defined. It ought to be remembered that the word Negro is not a national appellation, but denotes the ideal type constituted by the assemblage of certain physical characters, which is exemplified in the natives of Guinea, in Western Africa, and in their descendants in America and the West Indies. When these characteristics are not all found, it has often been said that African nations, though black, or nearly black, and woolly-haired, are not Negroes. Thus the Kafirs and Hottentots are said not to be Negroes. On the same principle, we ought to except the nations of the interior of Africa or of Soudan, in some of whom we could scarcely recognise any considerable resemblance in features to the Negroes of Guinea.

Central Africa is supposed to be divided by a vast transverse range of mountains, which runs across the whole Continent, about ten degrees to the northward of the equator, from Cape Guardafui, on the eastern, to Cape Roxo, on the western side. A part of this chain, towards the east, was termed, by the ancients, the Mountains of the Moon, where the Nile was supposed to take its rise. The western part, above Mandara, as we are assured by Denham and Clapperton, is now called, by the Moham-medans Jebel-Kumra, which has the same meaning; and

the whole chain, the continuity of which is, however, rather probable than fully proved, receives from modern geographers the like appellation. The chain of Kong, traversing in a similar direction the great western projecting part of Africa, is supposed to be a prolongation of the same system of mountains. It is immediately to the southward of this chain that those African races exist whose aspect alone displays the characteristics of the Negroes fully developed, and in the highest degree. This chain separates the comparatively civilised region, containing the Mohammedan states, or empires of Africa, from the vast and unknown wilderness to the southward, from which camels and caravans—the ships and fleets of the desert—are excluded.

The mountains of Mandara, according to Denham, are not of great elevation, but they are only the outskirts of a vast Alpine chain. They were asserted to extend southward a journey of two months, and in some places to be ten times as high as those which rise above the plains of Mandara. The only communication with the region lying farther towards the south is by means of a few adventurous freed slaves, who penetrate into the interior of the mountainous tracts, with beads and other articles of traffic from Soudan; slaves and skins being given in exchange. The nations who inhabit this wilderness are very numerous. They generally paint and stain their bodies of different colours, and live in common without any regard to relationship. Large lakes are frequently met with in this country plentifully supplied with fish. Mangoes, wild figs, and ground-nuts, are found in the valleys. The people of these mountains, seen by Denham, are described as having their heads covered with long woolly, or rather bristly hair, coming down over their eyes; round their arms, and in their ears, were rings of what appeared to be bone, and around the necks of each were from one to six strings of

the teeth of the enemies they had slain in battle; teeth and pieces of bone were also pendant from the clotted locks of their hair; their bodies were marked in different places with red patches; and their teeth were stained of the same colour. Their whole appearance is said to have been strikingly wild and truly savage. Endeavours to set on foot intercourse with them were in vain; they would hold no communication; but, having obtained leave, carried off the carcass of a horse to the mountains, where the fires that blazed during the night, and the savage yells that reached the valley, proved that they were celebrating their brutal feast.

To the northward of the line above marked out, the nations of Africa are comparatively civilised. They practise agriculture, and have learned the necessary, and even some of the ornamental, arts of life, and dwell in towns of considerable extent, many of which are said to contain 10,000, and even 30,000 inhabitants,—a circumstance which implies a considerable advancement in industry and the resources of subsistence. All these improvements were introduced into the interior of Africa three or four centuries ago; and we have historical testimony that, in the region where trade and agriculture now prevail, the population consisted, previous to the introduction of Islâm, of savages as wild and fierce as the natives farther toward the south, whither the missionaries of that religion have never penetrated. It hence appears that human society has not been, in all parts of Africa, stationary and unprogressive from age to age.

In Mr. Park's account of Sego, the capital of Bambarra, which contains about 30,000 inhabitants, the houses have two stories, and flat roofs: mosques are seen in every quarter, and ferries conveying men and horses over the Niger. "The view of this extensive city," says Mr. Park, "the numerous canoes upon the river, the crowded popu-

lation, and the cultivated state of the surrounding country, formed altogether a prospect of civilisation and magnificence which I little expected to find in the bosom of Africa." To the eastward, he passed a large town called Kabba, situated, as he says, in the middle of a beautiful and highly cultivated country, bearing a greater resemblance to the centre of England than to what he should have supposed to exist in the centre of Africa.

The earliest accounts of Soudan are to be found in the works of Arabian geographers and travellers, of whom Edrisi, Ibn Batuta, and Leo Africanus, are the most celebrated. In the works of the latter, we find described nearly all the countries known in the interior of Africa to the northward of the great chain of mountains. It seems that Mohammedan states had been recently founded in this region. Leo, who appears to have had a better notion of what was required for ethnology than any of the Greeks or Romans, has informed us what races and languages extended through each great district. He divides the whole interior of Africa known to him into fifteen states, which in his time were subject to four kings; and he intimates that through each of these kingdoms a particular race and a distinct language was extended. The princes of these states were Mohammedans. Omar and Abraham, or, perhaps, Ibrahim, were among their names. The eastern kingdom was Gaoga, comprehending countries to the eastward of Bornu. Bornu was the second; Guber, now part of Haüsa, the third; and Tombutum, the western state.

We have some short specimens of the idioms prevalent among these nations of interior Soudan, which, though not sufficient for the foundation of any positive conclusion, yet give reason to suspect they are all referable to one great family of languages. The physical characters of the people differ considerably. The Bornawi are reported by all travellers to be more like the ideal Negro

than the natives of Haüsa. The latter are described as very handsome people. Mr. Jackson assures us that they are acute, intelligent, and industrious. "They possess a peculiarly open and noble countenance, having prominent noses and expressive black eyes."*

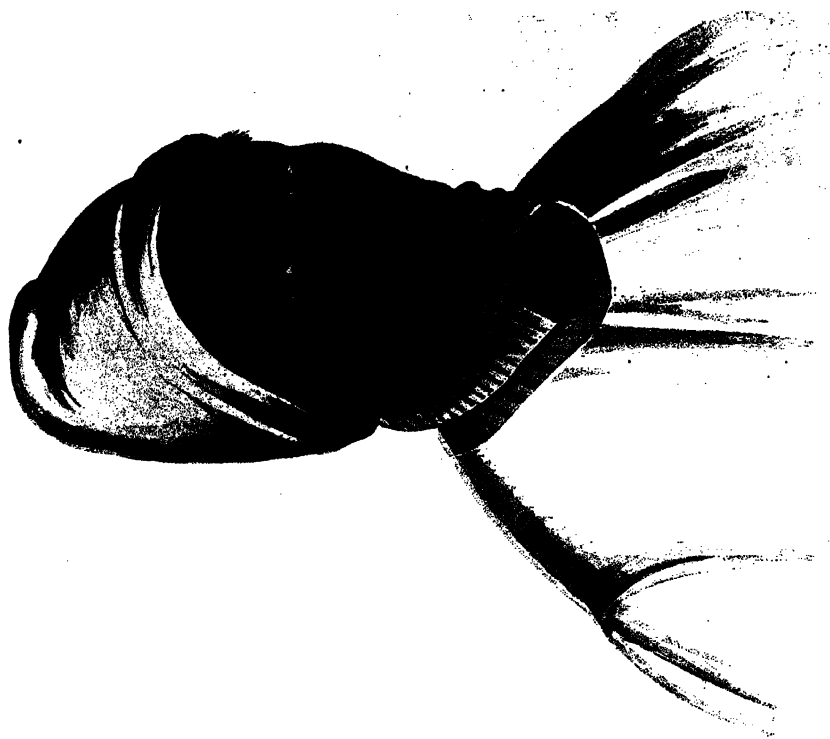
Similar accounts are given of the people of Borghoo, Yarriba, and other interior countries connected more or less nearly with the so-termed empires of Soudan.

Senegambian Nations.

By the name of Senegambia is designated that part of Africa which contains the rivers Gambia and the Senegal. It lies to the northward of the Kong, which, as I have observed, is a western prolongation of the great chain traversing the African Continent from east to west. The whole of this high region is rather a great plateau, or table-land, than a chain of hills: it presents three lofty fronts towards the sea, and the surrounding low countries, consisting of high terrasses, or mountainous uplands. The northern declivity contains long tracts of fertile country, which, with the valleys belonging to it, and receiving and conveying its great rivers towards the ocean, forms the native land of one of the most powerful, and numerous, and intelligent of the African races, namely, the Mandingos. The western front, fanned by the breezes which blow from the Atlantic Ocean, and in some parts cold from the great elevation of the surface, is, in the opinion of the most learned of modern geographers,† the father-land, or primitive dwelling, of the race of Fúlahs. The southern front of the mountains of Kong, with the lowlands underlying it, and the border of sea-coast, is Guinea, the region

* The portrait of a native of Haüsa, in the plate inserted above, was taken by an artist in London. The countenance, if the complexion were white instead of black, would have nothing unlike the European.

† Professor Karl Ritter.



of genuine Negroes, where the peculiar features and physical and moral qualities of the Negro races are developed in the highest degree.

I shall describe in this Section the Senegambian races, namely, the Mandingos, the Iolofs, the Fúlahs, and some other tribes inhabiting the neighbouring countries : in the following Section I shall advert to the Negroes of Guinea.

1. *The Mandingos.**

The Mandingos are remarkable among the nations of Africa for their industry ; and of all the intertropical races of that Continent, they have evinced the greatest energy of character. They are the most zealous disciples of Islâm, and abstain from all intoxicating liquors. “The Mandingo merchants,” says Golberry, “among whom are many marabouts, or priests, are men of enterprise and intelligence.” They possess great influence in Northern Africa, and carry on the principal traffic in that country. The Mandingos are active and shrewd merchants, laborious and industrious agriculturists ; they keep their ground well cultivated, and breed a good stock of cattle, oxen, sheep, and goats. They are a kind and hospitable people.

The colour of the Mandingos is black, with a mixture of yellow : in this they contrast themselves with the Fúlâh, whose colour is red mixed with yellow. Golberry declares that, in their features, they resemble the Blacks of India more than those of Africa. “Their features are regular, their character generous and open, and their manners gentle. Their hair is of the kind termed completely woolly.” Park says they are not so handsome as the Iolofs, who are the most beautiful, and at the same time the blackest, people in Africa. “The women have the

* In my “Researches into the Physical History of Mankind,” vol. ii. on African ethnography, I have entered fully into the history of the Mandingo race.

management of domestic affairs, are very cheerful and frank in their behaviour, and instances of conjugal infidelity are rare."

It appears probable, from reasons which I have elsewhere stated, that the people of Iallonkadou, above the Mandingo country, are a branch of the same race, as well as the other nations of the highlands behind Cape Verd and Sierra Leone. Among them are the Sulimanians, a warlike people, who, according to Major Laing, resemble in many of their customs the ancient Romans.

In the low countries towards Cape Verd is the territory of the Bourb' Iolof, or Iolof emperor. The Iolofs have been known since the fifteenth century: they are a people of mild and social character, and are described as remarkably beautiful. Their complexion is a "fine, transparent, deep black; their features are like those of Europeans, except that their lips are rather thick."

2. *Of the Fúlahs.*

The Fúlahs are one of the most remarkable nations in Africa, and their origin is a subject of great interest. They have long been known to traders in Western Africa, and, by all the old writers, have been included among the Negro nations. By De Barros, the mountainous country near the source of the Rio Grande was pointed out as the kingdom of Temala, sovereign of the Fouli, who reigned there in 1534, and carried on war with Mandi-Mansa, king of the Mandingos. On the border of Senegambia, about the sources of the Rio Grande, and on the slope, or terrass, which looks towards the setting sun, and is cooled by the higher currents of air flowing from the Atlantic, are the elevated plains inhabited by the Fúlahs. Tímbú, their capital, like ancient Rome, a military station, or centre of conquests, contains 9000 inhabitants: it is surrounded, in part, by dry and rocky deserts, and partly by

mountain pastures, which feed numerous flocks of sheep and goats, and herds of oxen and horses, unknown in the lower regions. The inhabitants of this Alpine country, who differ physically from the natives of the lower region, cultivate their soil with industry; but such has been their seclusion from the rest of mankind, that the use of the plough is still to them unknown. They forge iron and silver, work skilfully with leather and wood, and fabricate cloth. They have clean and commodious dwellings, and have had mosques and schools in their towns since Islâm was introduced among them by marabouts from the Mandingos. Their armies are victorious over the neighbouring nations, and are said to have extended the dominion of Tímbú over forty geographical miles from south to north, and seventy-eight from east to west. The sovereign, or the Almamy, of the Fúlahs reigns at Tímbú. His country, Fouta-diallo, contains other considerable towns, Temby and Laby, the capital of Cacoundy, a district well cultivated, and producing abundantly rice, oranges, and maize.

Fouta-diallo, or Fouta-jallo, is, however, but a part of the territory now occupied by the Fúlahs in Africa. They are spread in various tribes over the countries between the Senegal and Gambia rivers, and in the region farther towards the south. According to M. Golberry, they constitute the most numerous part of the population from the fourth degree of northern latitude to the Senegal. One of the principal Fúlah states, and that in which they became known from the earliest period to Europeans, is the kingdom of the Siratik, or Fúlah sultan, on the Senegal, which includes an extensive territory on that river, reaching from the borders of Galam to Fort Podhor and the Lake of Cayor. In this country, the Fúli, or Pholeys, were visited by Jobson, Le Maire, and the Sieur de Brüe, in the seventeenth century, when the court of the Siratik is said to

have displayed much barbaric magnificence. The fertile country of Bondu, near the sources of the Nerico, though subject to the conquering Mandingos, is likewise chiefly inhabited by Fúlaks. The same people occupy a great part of Brouka, to the eastward of Bambouk, as well as Wasselah, on the higher course of the Niger. In the high countries on the eastern part of Senegambia, there is a mountainous tract near the source of the Senegal which bears the name of Fouladou, or Wilderness of the Fúlaks. The inhabitants of that country are a wild and savage people. The name which their territory bears would seem to imply that it is looked upon as the original or proper habitation of the Fúlak race.

The identity of race which connects the Fúlak of Senegambia with the Felatahs of Central Africa was a discovery of Professor Vater. It is no longer a matter of doubt that these nations belong to the same stock: they have similar physical characters and speak one language. The history of the Felatahs is very remarkable: their rise in Africa may almost be compared with that of the Arabs in the time of Mohammed. According to information obtained by the enterprising and much lamented Clapperton, the Felatahs wandered out originally from the country of Melli, under which term they include the Fúlak states in Senegambia, Fouta-Torro, Fouta-Bondu, or Bondan, and Fouta-Diallo. The wandering Felatahs, like the Fúlak hordes in the borders of the Iolofs, lived, as we have observed, in forests, and fed cattle. They dispersed themselves over the greater part of Soudan, and, being every where disregarded and despised, their numbers were unknown. Many hordes still continued to be Pagans, but those who had embraced Islâm became devotees and zealous for their religion: they performed the pilgrimage to Mecca; many also visited the cities in Barbary. They increased in intelligence, but never formed themselves into

a nation, until a revolution took place in their habits and character, parallel in many respects to the change induced among the Arabs at the first outbreaking of the Mohammedan enthusiasm. The author of this revolution was a Felatah shiek, named Othman, commonly termed Danfodio, who acquired all the learning of the Arabs in Africa, and succeeded in persuading his countrymen that he was a prophet. Having laid this foundation of his power, he came out of the woods of Ader, or Tadela, and built a town in the province of Gúber, where the Felatahs gathered round him. Being expelled by the people of Gúber, Danfodio, with his Felatah followers, returned to Ader, and built a town, which they called Soccato. To the people of his race, who flocked to him from different countries, he gave different chiefs, telling them to go and conquer in the name of God and the Prophet, who had given the Felatahs the lands and all the riches of the Kafirs. Each chief bore a white flag; the Felatahs were to wear white robes, emblems of their purity; and their war-cry was to be Allah Akbar. Their confidence in the supernatural power of their chief inspired them with valour. They conquered Kano without a blow, overran Gúber, and killed the sultan: they subdued afterwards the whole of Haüsa, with Cubbe, Youri, and a part of Nyffé; they attacked Bornu on the east, and Yarriba on the west, of which they conquered a part; and once entered the capital city, Eyeo, or Katunga. Danfodio was an object of terror among all the Negro nations in the interior. Some years before his death, Danfodio became religiously mad; but, until that time, his government was well regulated. At his death, in the year of the Hegira 1232 (1816), Gúber, Zamfra, a part of Kashna, and Zegzeg, threw off the yoke of the Felatahs; but the chieftain of Soccato, Mohammed Bello, succeeded in reducing a great part of the country under his dominion.

Similar accounts of the progress of the Felatahs were given to Mr. Lander, who, in his passage through different Negro states, collected many additional particulars relative to the conquests and dispersion of that people. He says that the Felatahs in former times never resided in towns, but wandered with their flocks and herds in small companies. They stole into Haüsa imperceptibly, and were at length so numerous in that country as to be enabled to form a powerful combination for its conquest, and the establishment of their own empire of Soccatoo. Most of the Felatahs are Moslemin, but many hordes are still Pagans: both Clapperton and Lander declare that these are precisely the same people in other respects, that they have exactly the same language, and the same features and complexion. Lander says that they have been dispersed over the Borgho territory from time immemorial. The Felatahs, in Borgho, maintain no intercourse with people of their own kindred in Haüsa, where they are the dominant race, nor have they the slightest idea or tradition of their origin. They are generally termed Foulânie, and speak, as Lander says, the same language, and follow the same pursuits, as the Fúlâhs near Sierra Leone.

The Fúlâhs are described by M. Golberry, an intelligent French traveller, as "fine men, robust and courageous. They have a strong mind, and are mysterious and prudent; they understand commerce, and travel in the capacity of merchants, even to the extent of the Gulf of Guinea: they are formidable to their neighbours. Their women are handsome and sprightly. The colour of their skin is a kind of reddish black; their countenances are regular, and their hair is longer, and not so woolly as that of the common Negroes; their language is altogether different from that of the nations by whom they are surrounded—it is more elegant and sonorous."

The tribes of Fúlâhs which, under the name of Poules,

or Peuls, have peopled the borders of the Senegal between Podhor and Galam, are black, with a tinge of red or copper colour: they are, in general, handsome and well made. The women are handsome, but proud and indolent.

The enterprising traveller, Richard Lander, who had been among the Kafirs near Graham's Town, in South Africa, before he visited the country of the Felatahs, was struck by the resemblance which these tribes of people bear to each other; and he confidently expressed an opinion that they are of the same race. He describes the Felatahs near Borgho as differing little in feature or in colour from the Negroes, but as having much longer hair, which they weave on both sides of the head into queues, and tie under the chin. This do many of the long woolly-haired nations of Western Africa. The late Captain Allen confirmed this account. He has assured me that the Fúlahs, whom he had been accustomed to see near the Quorra, were not of much lighter complexion than the Negroes, and that he considered the difference between these races to have been represented as greater than it is. Nor was the assimilation, in his opinion, attributable to mixture, their connexions being chiefly in their own tribe. There must be a great difference between the different nations of this race; but the real nature and cause of this diversity remains to be discovered.

The able author of an elaborate memoir on the history of the Fúláh race maintains the singular opinion that the Fúláh, though long known as an African nation, is an offset of the Polynesian race. The evidence brought forward in proof of this opinion consists of some words of analogous sound in the Fúláh and Polynesian languages. The subject well deserves a careful consideration; and the supposition of M. d'Eichthal, though at first sight it appears improbable, especially if we take into account the distant period from which the Fúláh are known in Africa,

and the difference of physical characters and manners, yet ought not to be dismissed without careful investigation. If sufficient means were accessible for acquiring a complete knowledge of the Fúláh speech, this question could be speedily elucidated. The instances of resemblance in these languages as yet discovered by the ingenious author of the essay are so few and so remote, that it appears to me very doubtful whether any conclusion whatever can be founded upon them. A greater number of words might be discovered common to languages which confessedly have no relations. The number of similar words in the Fúláh and the Polynesian dialects is extremely small; and they are, moreover, gleaned from a vast number of languages, which, though of kindred origin, have great diversity in their vocabularies. If the writer had taken the whole aggregate of the European languages for the subject of comparison with any one idiom either of Africa or America, he might have discovered more numerous and more striking coincidences; and yet such a method of proceeding is not very different from that which M. d'Eichthal has adopted.*

* The following instances, not of affinity but of coincidence, in particular words were pointed out by Professor Vater, between the Celtic language of Ireland and the idiom of the Algonquins in North America.

	Irish.	Algonquin.
Island	Inis	Inis
Lee	Gai	Ga
Water	Uisce	Isca
Soft	Boy	Boye
All	Cac'uile	Kak eli
Everything	Cac'cine	Kak ina.

These instances of resemblance are more striking than any discovered between the Fúláh and the Polynesian languages.

In the third volume of the "Mithridates," we find rather a long list of words scarcely less strikingly similar in the idiom of the Araucans and the Greek and Latin. Something more than the evidence of a few particular words is called for before we can admit the supposition of a common origin between separated nations.

With all the deference that is due to so able and ingenious a writer as M. d'Eichthal is well known to be, I am still of opinion that the Fúlaks are a genuine African race, that their language has a form of words and of euphony which places it in near relation to the dialects of other Senegambian races, and that there will not be found to exist so decided a line of demarcation between them and the black Súdanian nations as it has been supposed.

SECTION XXIX.

OF THE NEGRO NATIONS OF GUINEA.

THE true Negro characters are chiefly found, as I have observed, in the nations who live to the southward of the great chain of mountains which has its western termination at the Sierra, and in that region they are most strongly displayed on the sea-coast, which encircles the projecting region of western Africa, to the inmost angle of the Bight of Benin. Within this vast extent of maritime country there are some nations considerably advanced in civilisation, and these have rather the Súdanian than the true Negro characters; but the greater number are savages of the rudest class, and these display most strongly the prognathous form of head and countenance.

The Feloops, near the Casamanca, are naked savages, their colour is a deep black, and their skin rough; but they are said to have handsome features. The Papels, the Bisagos, the Balantes, the Biafares, or Iolas, on the coast, are savages of the ugliest description. The Súsús and Timmaní are more civilised; their features are more like those which prevail among the nations of interior Súdán.

From the river Assiní, or from Cape Tres Puntas, to the Rio Volta, is the extent of the Gold Coast. The Amina race and language prevail through this region,

and reach to an unknown distance in the interior; the Fantí, the Ashantí, the Aquapim, and the Inta, being of the same stock. The following curious account is given of these people by Barbot. "The blacks in this part of Guinea are generally well-limbed and proportioned, being neither of the biggest nor of the lowest size and stature; they have good oval faces, sparkling eyes, small ears, and their eye-brows lofty and thick; their mouths not too large; curious, clean, white, and well-arranged teeth; fresh red lips, not so thick and hanging down as those of Angola, nor their noses so broad. For the most part they have long curled hair, sometimes reaching down to their shoulders, and not so very coarse as theirs at Angola, and very little beards before they are thirty years of age. The elderly men wear their beards pretty long."

"Their skin, though but an indifferent black, is always sleek and smooth. Their stomach is naturally hot, capable of digesting the hardest meat, and even raw entrails of fowls, which many of them will eat very greedily. They take particular care to wash their whole bodies morning and evening, and anoint them all over with palm-oil, which they reckon wholesome, and that it preserves them from vermin, which they are naturally apt to breed. In short, they are for the most part well-set, handsome men, in their outward appearance, but inwardly very vicious.

"The black women are straight, of moderate stature, and pretty plump, having small round heads, sparkling eyes, for the most part *high noses*, somewhat hooked, *long curling hair*, little mouths, very fine, well-set white teeth, full necks, and handsome breasts. 'They are very sharp and witty, and very talkative.'

The Ashantí tribe of this race are among the most improved of the Pagan nations of Africa. Among them, as we are assured by Bowdich, are to be seen, especially "*among the higher orders*, not only the finest figures, but,

in many instances, regular Grecian features, with brilliant eyes, set rather obliquely in the head. The women are rather like Indians than Africans."

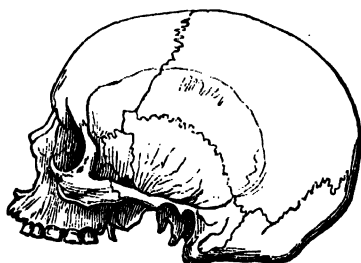
The physical characters of this race will be illustrated by the outlines of skulls, which are inserted in this page.

The first is the skull of a warrior of Ashanti; a cranium well formed, but somewhat shorter in the transverse diameter than the European. The arch of the forehead is somewhat low, and the ridge indicating the insertion of the temporal muscle strongly marked.

The nasal bones are not so flat as in many African skulls. The zygoma is strong, and arched forward, not much outward, a characteristic of the prognathous skull, as distinguished from the pyramidal. One very remarkable character is that already alluded to in the general account of the peculiarities of the African cranium. The sphenoidal bone fails to reach the parietal bones, so that the coronal suture, instead of inpinging upon the sphenoidal, as it does in most European heads, and in the human cranium in general, joins the margin of the temporal bone.

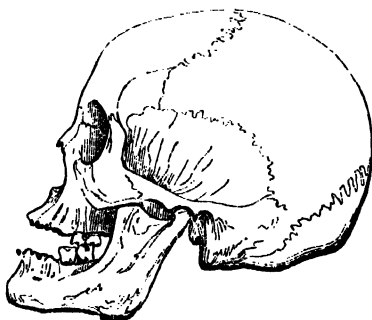
The next is a figure of a skull of a native of the Gold Coast, probably of the Fantí race. It is described as generally of elongate form, with a slight longitudinal coronal eminence; the parietal bones bulge out, giving considerable breadth to the posterior part of the head. The forehead

Fig. 70.



Skull of an Ashanti.

Fig. 71.



Skull of a Fantí.

is narrow, but rises well; the nasal bones are broad and quite flat; the interorbital space considerable; the malar bones are large and prominent; the alveoli of the maxillary bone project obliquely forward, which is a strong characteristic of the prognathous skulls; the ascendant ramus of the lower jaw is broad; the posterior angle acute and prominent. The sphenoidal bone is in this skull united to the parietal, as usual.*

A district of the Gold Coast, of no great extent around Acra, is inhabited by a particular race, speaking a language akin to that of the mountain Negroes of Adampi. These people were described by the Danish missionary Isert. They have woolly hair, which is sometimes drawn out to the length of half a yard; it is generally black, but sometimes *red*.

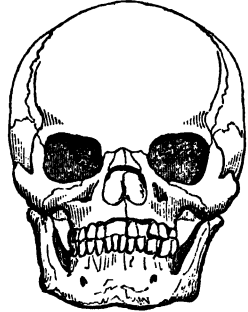
Farther eastward the Slave Coast reaches the Rio Volta, and beyond that limit is the Bight of Benin, and still farther that of Biafra. The country behind the Slave Coast is inhabited by people of one race, to which belong the Negroes of Whidah, Ardrah, and Popo, as well as those of Dahomeh, a powerful and warlike tribe, in the interior. The natives of this country are tall and active men. In Benin, and to the south-eastward, are the races of Benin, Moko, and many others. Edwards says, that the Benins are of a yellowish black colour, and that the shape of the face in most of them resembles that of the baboon, the lower jaw being more elongated than in the skull of any other Africans. I have examined the skull of a native of Benin, which had the Negro characters, but not in an extreme degree.

The region which I have last mentioned has been the great seat of the exportation of Negro slaves, and the tribes on the coast have been reduced to the lowest state

* Martin's "Natural History of Mammiferous Animals," p. 297.

of physical and moral degradation by the calamities and vices attendant on that traffic. Throughout Negroland, and especially this part of it, the inhabitants of one district in the interior, the dwellers on one mountain, are ever on the watch to seize the wives and children of the neighbouring clans, and to sell them to strangers: many sell their own. Every recess, and almost every retired corner of the land, has been the scene of hateful rapine and slaughter, not to be excused or palliated by the spirit of warfare, but perpetrated in cold blood, and for the love of gain, and in accordance with laws deliberately enacted by parliaments for the professed purpose of enriching the merchants of enlightened and Christian Europe.

Fig. 72.



Skull of a Negro.

The above sketch gives the front view of a Negro skull, of similar character to those above mentioned.

SECTION XXX.

OF THE SOUTH AFRICAN NATIONS.

In the vast regions of Africa, to the southward of the equator, there are immense spaces, which the feet of civilised men have never approached. It would be vain to conjecture how many races of human beings people this hitherto inaccessible and mysterious portion of the earth. Writers on classical geography have sometimes endeavoured to form ideas as to the nature of unexplored countries, from the circumstances known respecting their borders; and Lacepède, who long ago conjectured that New Holland contained a vast inland sea, was more fortunate in his supposition respecting the interior of South Africa. We

have sufficient information respecting the latter country, to be assured that he was right in inferring, from a very few data, the existence, in that region, of a vast table-land. According to Professor Ritter, who has investigated this subject with his usual accuracy and fulness of information, the great plateau of Southern Africa rises, on every part, at no great distance from the coast, supported on each side by a mountainous border, which, in most parts, consists of three successive terrasses, which oppose an immense barrier in front of the surrounding ocean. This is intersected by many fine rivers, which discharge into the sea the waters collected in the interior space. The interior, like all other regions so situated, contains vast lakes and immense mountain-plains, a theatre where mankind must have formed themselves into peculiar races during immemorial times, as they received the impress which physical agents were fitted to produce. In a country so analogous in its conditions to the high region of eastern Asia, we should expect to find some points of resemblance in the tribes of people to the inhabitants of the last-named region. Accordingly, in the nations of South Africa, there are many points, both in their physical and moral character, which bear a comparison with the great nomadic tribes of Mongolia and Daouria. But these common characters have been impressed in one case on an African type previously existing, if we may be allowed the expression, and hence some differences cannot fail to display themselves in the comparison.

The Hottentot and Bushman Race.

The Hottentot tribes, who are believed to have occupied, or rather to have traversed, in their pastoral, roving life, many regions of South Africa, long since wrested from them by the more warlike Kafirs, may be considered, from their situation, as in all probability the descendants of the earliest inhabitants. In them we find, most fully deve-

loped, the characters, both physical and moral, which the condition of their existence is fitted to impress. Before the ill-omened hour when a Christian navigator espied the Cape of Tempests, the Hottentots were a numerous and happy people, divided into many tribes, under the patriarchal government of chiefs or elders; they wandered about with flocks and herds, associated in companies of three or four hundred persons, living in kraals, or movable villages of huts constructed of poles, or boughs, and covered with rush mats, which were taken down and carried on pack oxen. A mantle of sewn sheep-skins was their clothing; their arms were a bow with poisoned arrows, and a light javelin, or assegai. They were bold and active in the chase, and, although mild in their dispositions, were courageous in warfare, as their European invaders frequently experienced. Kolben enumerates eighteen nations or tribes of the Hottentot race. The greater number of these tribes have been exterminated by European colonists. Others have been robbed of all their possessions, and driven into forests and deserts, where their miserable descendants now subsist, under the name of Saabs, by the colonists termed Bushmen.

The Bushmen are thus described by the missionary Adolph Bonatz:—"These people," he says, "are of small stature, and dirty yellow colour; their countenance is repulsive,—a prominent forehead, small, deeply-seated, and and roguish eyes, a much depressed nose, and thick projecting lips, are their characteristic features. Their constitution is so much injured by their dissolute habits and the constant smoking of durha, that both old and young look wrinkled and decrepid; nevertheless, they are fond of ornament, and decorate their ears, arms, and legs, with beads, iron, copper, or brass rings. The women also stain their faces red, or paint them wholly or in part. Their only clothing, by day or night, is a mantle of sheep-skin thrown over their bodies, which they term a kaross. The

dwelling of the Bushman is a low hut, or a circular cavity, on the open plain, in which he creeps at night, with his wife and children, and which, though it shelters him from the wind, leaves him exposed to the rain. They had formerly their habitation among the rocks, in which are still seen rude figures of horses, oxen, or serpents. Many of them still live, like wild beasts, in their rocky retreats, to which they return with joy after escaping from the service of the colonists. I have never seen these fugitives otherwise occupied than with their bows and arrows; the bows are small, the arrows are barbed, and steeped in a potent poison, of a resinous appearance, distilled from the leaves of an indigenous tree. These they prefer to fire-arms, as weapons that make no report. On their return from the chase they feast till they become drowsy, and hunger only rouses them to renewed exertion. In seasons of scarcity, they devour wild roots, ants' eggs, locusts, and snakes. As enemies, the Bushmen are not to be despised. Their language seems to consist of snapping, hissing, grunting sounds, all of them nasal."

The Hottentots, still existing in tribes or communities, call themselves Quæquæ, and are divided into several races. Mr. Barrow first described this people with accuracy. He says, "The Hottentots are well proportioned, erect, of delicate and effeminate make, not muscular; their joints and extremities small; their face generally ugly, but different in different families, some having the nose remarkably flat, others considerably raised. Their eyes are of a deep chestnut colour, long and narrow, distinct from each other, the inner angle being rounded, as in the Chinese, to whom the Hottentot bears a striking resemblance. The check-bones are high and prominent, and with the narrow-pointed chin, form nearly a triangle. Their teeth are very white. The women, when young, are graceful and well made, but after the birth of the first child, their breasts become flaccid and pendent, and in old age greatly

distended ; the belly becomes protuberant, and the posteriors are covered with a huge mass of pure fat."

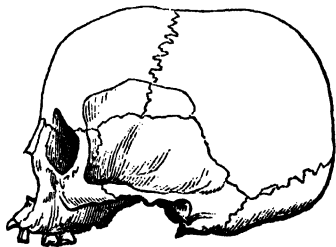
Fig. 73.



Hottentot Female.

There are few skulls belonging to this race in European collections. The cranium of a Bushman female has been described by Blumenbach, and another by Cuvier. Dr. Knox, who has seen the people in their native country, assures us, that the face of the Hottentot resembles that of the Kalmuc, excepting in the greater thickness of the lips ; and he sets them down as a branch of the Mongolian race. The width of the orbits, their distance from each other, the large size of the occipital foramen, are points in which the Hottentots resemble the northern Asiatics, and even the Esquimaux. The annexed outline represents the cranium of a Bushman, in

Fig. 74.



Skull of a Bushman.

which, however, the jaw projects more than in other skulls of the same race.

Of the Kafir Race.

The race of warlike nomadic people who inhabit the eastern parts of Africa to the northward of the Hottentots, among whom the Amakosah and Amazulah tribes, or the Kosa and Zoola Kafirs, are well known by their predatory enterprises, have been, by travellers, contrasted on one side with the Hottentots, and on the other with the Negroes. They are distinguished from both these divisions of African nations by some striking characteristics, while in other very important particulars all these races partake of a common character. The Kafirs, some tribes of them chiefly, recede considerably in features and the shape of the head from the prognathous races; and, by persons who form their opinion from these traits alone, they have been classed with Europeans or with Arabs. Nothing, however, can be farther from the truth than the idea entertained by some that they are of Arabian origin. They are woolly-headed, and some tribes of them are black, and display the general characters of the Negro, though not so strongly marked as in the natives of Guinea. Even in the same tribes who generally are considered as receding most from the Negro character, and are undoubtedly of the Kafir race, individuals are seen who would be immediately pronounced to be Negroes, if found in any part of Europe. The plate adjoining displays an exemplification of this remark. On the other hand, the figure given in the text exhibits a form of features extremely different. It is the portrait of a Kosah Kafir, taken by Mr. Daniels.

The tribes principally known as belonging to the Kafir race are the following:—

1. Southern Kafirs, including the Amakosah, Amathymba, or Tambuki, Amaconda, and others. 2. The



Amazulah, Vatwahs, and other warlike nomades who have lately moved from the interior towards the south, if these

Fig. 75.



Kosah Kafir.

are not included in the former class. 3. The people of Delagoa Bay, who are more like degraded and savage Negroes than any of the nomadic nations. 4. The Bechuana, and all the numerous tribes to the northward and in the interior who speak the Sichúana language.

The Amazulah are a warlike nomadic people of the Kafir race, who have conquered and extirpated the former inhabitants of the country to the southward of Delagoa Bay. They formed a barbaric kingdom of great extent, strikingly contrasted with the patriarchal sway prevalent among other tribes of the same race. They are a fine handsome people, said to be superior in stature and in beauty to all the other branches of the Kafir race. Captain Owen terms them "fine Negroes, tall, robust, and warlike; in their manners

open, frank, and pleasing, with an air of independence in their carriage."

The people of Delagoa Bay are of the Kafir race, as their language indicates; but they are degraded by subjugation, and in their physical characters approach the Negroes of Guinea.

The Kafirs, generally speaking, are a people very superior when compared with the destitute savages who occupy the insulated hamlets of central Negroland. It is yet unknown from what quarter they have derived the rudiments of art which exist among them, and the improvement of moral and intellectual character which they have obtained. One trait certainly directs us to a foreign source,—they practise universally the rite of circumcision, though they have no account of the origin of this custom. It is probable that its practice is a relic of ancient African customs, of which the Egyptians, as it is well known, partook in remote ages. The Kafirs are associated together in large communities under chiefs, or kings, differing in this respect from the more savage class of African nations who live in insulated hamlets. They are semi-nomadic, although living in towns of considerable size and population, resembling camps, which they occasionally move. Their clothing is scanty,—the men wear mantles, and the females a more complete covering of tanned skins.

The Kafirs have considerable herds of cattle; they practise agriculture, have fields and gardens, cultivate maize, millet, kidney-beans, and water-melons; make bread and beer; and manufacture earthenware out of sand and clay baked in fire. They are acquainted with the use of iron and copper, and have the art of working these metals, and of manufacturing articles of use and ornament.

The Kafirs are not, as some have thought, destitute of religion. They believe in a Supreme Being, to whom they give the appellation of Uhlunga, the "Supreme," and frequently the Hottentot name, Utika, or "Beautiful." They

also believe in the immortality of the soul, but have no idea of a state of rewards and punishments. They have some notion of Providence, and pray for success in war and in hunting expeditions. They believe in the attendance of the souls of their deceased relatives, and occasionally invoke their aid. They conceive thunder to proceed from the agency of the Deity; and, if a person has been killed by lightning, say that Uhlunga has been among them. On such occasions, they sometimes remove from the spot, and offer a heifer or an ox in sacrifice.

They have some superstitions resembling those connected with the brute worship and consecration of animals prevalent among the Egyptians. If a person has been killed by an elephant, they offer a sacrifice, apparently to appease the demon supposed to have actuated the animal. Sometimes they imagine that a shuluga, or spirit, resides in a particular ox, and propitiate it by prayers when going on hunting expeditions.

Professor Lichtenstein gives the following description of the physical characters of the Kafirs:—

“The universal characteristics of all the tribes of this great nation consist in an external form and figure varying exceedingly from the other nations of Africa. They are much taller, stronger, and their limbs much better proportioned; their colour is brown; their hair black and woolly; their countenances have a character peculiar to themselves, and which do not permit their being included in any of the races of mankind above enumerated; they have the high forehead and prominent nose of the Europeans, the thick lips of the Negroes, and the high cheek-bones of the Hottentots; their beards are black, and much fuller than those of the Hottentots. Their language is full-toned, soft, and harmonious, and spoken with clattering; their root-words are of one or two syllables; their sound, simple without diphthongs; their pronunciation is slow and distinct, resting upon the last syllable. Their dialects differ

in the different tribes, but the most distant ones understand each other."

The Bechuana tribes are described as superior to the Amakosah in arts and civilisation. They inhabit large towns and well-built houses, cultivate the ground, and lay up stores. In their physiognomy, they rise a degree above the Amakosah; their complexion is of a brighter brown; their features more like the European, and often beautiful.

North-eastward from the country of the Batzegurs, the most southern of the Bechuana tribes, along the elevated part which limits the basin of the Gariep, the improvement in the inhabitants increases. In the country of the Tam-mahas, Mr. Campbell saw fields of corn several hundred acres in extent, near the town of Mashow, which contains 10,000 people. Among the Murútsi, 160 geographical miles north-east by east of Litaku, he was surprised by the appearance of great progress in arts and industry. The Murútsi cultivate sugar and tobacco; manufacture razors and knives of iron, almost steel; build their houses with masonry, and ornament them with pillars and mouldings.

Beyond the Murútsi, towards the north-east, are the Macquaina, a numerous people, surpassing the Murútsi in wealth and numbers. The Murútsi obtain from the Macquaina beads, the money of the country, which are obtained by the latter people from the Mullaquam, or cleared in commerce from the Mahalasely, a great nation situated to the north-east of the Macquaina. The Mahalasely, as well as their neighbours, the Mateebeylai, are of brown complexion, and have long hair. They wear clothes, ride on elephants, climb into their houses, "and are gods." This last expression is usually applied to Europeans, with whom the Mahalasely are placed upon a level. All the nations from the Murútsi to the Mahalasely have the art of mitigating the virulence of small-pox by inoculating between the eyes.

Natives of the Mosambique Coast.

From the mouth of the river Zambesi northwards, as far as Cape Delgado, the border of the Indian Ocean is termed the coast of Mosambique; and from Cape Delgado to the river Juba, is the coast of Zanzibar. The native inhabitants of the coast of Mosambique are the black races termed Makúa, or Makúana: those of the coast of Zanzibar are the Suhailii, or Sowauli.

The tribes of Mosambique were the first who were called Kafirs by Europeans, who acquired the epithet from the Mohammedan navigators of the Indian Ocean. There are many nations, all of whom, as far as evidence extends, speaking dialects cognate with the language of the Kafirs in the south; but they are not generally termed Kafirs by modern writers. The names of these tribes, beginning with Ma, or Mani, and Mone, afford some slight presumption of affinity in their idioms; and the vocabularies which have been collected confirm this suspicion, and lead us to believe that the missionaries and travellers who regard all the nations of the eastern part of South Africa as branches of the same stock with the Amakosah and Amazulah as well founded.*

The features of the natives display the same varieties as in other parts of the African coast. Captain Owen says, the farther our travellers advanced from the coast, the more they observed the natives to improve in appearance. Of those of Moroora, many seem firmly knit, stout, and elegantly proportioned: some are perfect models of the human form. They go naked, with the exception of a piece of cloth, barely sufficient for decency of appearance. Some have their beard shaved, others only in part, but

* For further information on this subject, I must refer my readers to the second volume of my "Researches into the Physical History of Mankind," treating on the ethnography of the African nations.

many not at all. In this latter case, the hair, for it is worthy of remark that they have not wool, grows long, is neatly plaited, and turning in slender curls, communicates to the countenance a wild and savage aspect; in this resembling the people of Madagascar, whose covering is neither wool nor hair, and is dressed in a similar manner. The variation here noted from woolly to merely frizzled hair, or the difference of description, is often disconnected in the accounts of cognate races, or of the same tribe seen by different travellers. The mode of dressing the hair practised by these people is similar to that used by the Kosahs, as well as by the nations of the mountainous regions, particularly the Mocaronga.

The figure in this page displays a specimen of the

Fig. 76.



Mosambique

physical character of Mosambique Kafirs: it has something of the Negro character, though improved. The



head of a native of Mosambique, in the opposite plate, which is taken from the atlas of Rugendas, exhibits a physiognomy which might well pass for European, were it not for the black colour and the woolly hair.

SECTION XXXI.

NATIONS OF AFRICA BETWEEN THE EQUATOR AND THE TROPIC OF CAPRICORN.

A VAST region on the western side of South Africa, opposite to the so termed empires of Mono-motapa and Mono-emugi, is marked as the site of the still more celebrated sovereignty of the Mani-kongo, under whose sway it was reported by the Portuguese missionaries that all the nations of Loango, Kongo, and Angola, were united. This region measures 300 leagues in length by the sea border, reaching from Cape Lopez, or Gonsalvo, to Cape Negro. To the southward of it is Benguela, which is sometimes reckoned one of its provinces. The breadth of the same region is said to have been 200 leagues. The interior part comprised a great portion of the higher mountain-land of Southern Africa, which appears to reach across the whole Continent. In the early history of the Portuguese settlements in Kongo, the Jagas hold a very conspicuous place. They were hordes of fierce nomadic warriors, who overran the high plains to the eastward of Loango and Kongo, and struck terror into the inhabitants of all the neighbouring countries. The description of the Jagas answers almost exactly to that of the Mantatees and Vatawabs, who have been so formidable in their incursions on the borders of the English colony. The name of Jaga, denoting warlike nomades, is now a title of honourable distinction, and is

claimed as the exclusive right of the Cassangas, a powerful tribe, who live to the eastward of the kingdom of Kongo. It is in the territory of the Cassangas, according to the information obtained by Mr. Bowdich, that the most remote fairs, or trading resorts, frequented by the Portuguese from Angola and Kongo, are held. Attempts have been made to penetrate from the country of the Cassangas farther into the interior, and to open, if possible, a communication with Mosambique on the eastern coast. A Mulatto traveller, sent from Cassanga, after a journey of two months, is said to have reached the capital of a tribe termed Múlúa, a large town laid out in regular streets, where fifteen or twenty Negroes are sacrificed every day. From the Múlúas, the Cassangas receive in barter the copper which they sell to the Portuguese. The Cassangas have for their northern neighbours the Cachingas, and the Domges on the east, who maintain a communication with the Portuguese at Mombaza. The Mexicongos, or Kongos, of the interior, describe the Hocanguas as a powerful tribe, beyond whom are the dominions of the Amaluca, a nation of the interior, whose name indicates an affinity to the Kafir Amazulah and Amakosah.

In my "Researches into the Physical History of Mankind," I have shewn that there are strong grounds for concluding that all the nations known to inhabit that part of the African Continent which lies to the southward of the equator, with the exception of the Hottentot race, speak idioms which, if they are not dialects of one mother tongue, may be considered as belonging to one family of languages. They may rather be termed dialects of three cognate languages. The dialects of the empire of Kongo, including those of Loango in the north, Kongo in the south, and those of Banda and Cassanga in the interior, belong to one of these stems. The idioms of the Amakosah, and other southern Kafirs, constitute a second, to which the Bechuana

may be referred, though this seems to be in some respects intermediate between the two. The Mosambique Makuani language, and the other idioms spoken by tribes in the east, including the Suhaïli of the coast, belong to a third language, less known than the others, but connected by extensive analogies in the vocabulary. The languages of the Kafirs, and those of the nations of Kongo, are nearly connected, as I have shewn, in grammatical structure. The result to be deduced from these considerations is that all the nations of this region were probably allied in descent, and belong to one original stock.

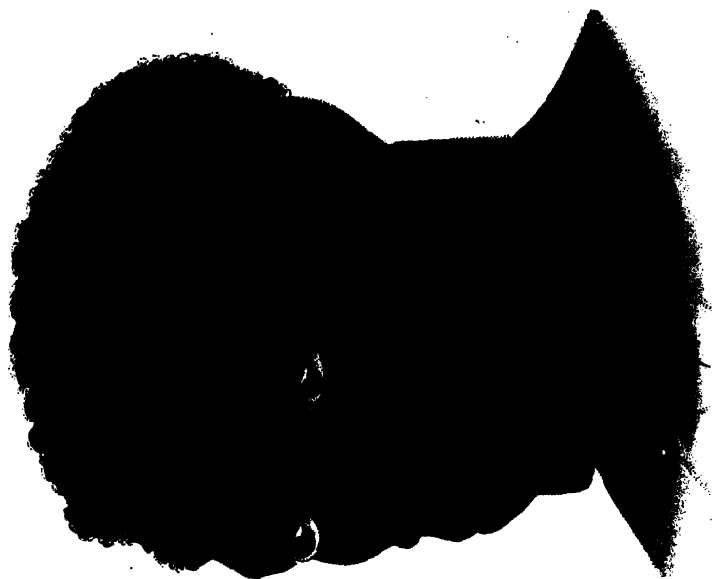
The physical characters of these nations, though differing considerably in different parts, all, however, presenting the same differences within the limits of one and the same tribe, may all be reduced to one description, or admit of the same general remarks. On the sea-coast, and among the more savage races, as the Makua of Mosambique, they have much of the true Negro physiognomy. Yet even here a milder and more intellectual expression is observable than among the natives of Guinea. Their hair is woolly, and their colour black, but their skulls, as may be seen by a variety of crania from the Mosambique coast in various collections, are more vaulted and capacious in the anterior part, and have much less of the prognathous character. The sketch of a Mosambique Negro, inserted in a previous page, will exemplify the above remark. But a great many of the people of Kongo, Benguela, and Loango, as well as of the natives of the eastern countries on the opposite side of the Continent, recede greatly from the Negro physiognomy. Professor Christian Smith, who accompanied the late expedition to the river Zaire, coincides with the old Portuguese navigators in this statement.

In proof and illustration of these remarks, I have selected several portraits from the excellent work of Rugendas, which display the character above described in

the natives of South Africa. One of them is the portrait of a native of the Mosambique country. It has the tattooed stars which appear to be the characteristic ornament of that people, and which are seen upon the preceding portrait engraved on wood. The features and expression are almost European. Very similar observations will apply to other figures copied from the same work, one of which is marked a native of Loango; the other a woman of Benguela.

I shall here advert once more to the figures of a Kongo cranium, of which several delineations have been given.

In Plates III. and IV. I have given two representations of the skull of a native of Kongo. One displays the form of the basis, and the other the front view. The front view, as may be seen at a glance, bears a strong resemblance to two other skulls represented in the same plate. Both of these belong to races who have crania of the pyramidal form, and broad, flat faces, though not in the greatest degree. One of them is the skull of a Chinese; the other that of a native American, a Chitimacha of Louisiana. In all these the zygomatic arches project laterally in nearly equal degrees; the orbits are wide, and rather far apart; the nasal bones rather flat; and the transverse diameter of the face below the eyes nearly plane, or with very little convexity: the foreheads rather conical. All these are characters of the pyramidal skull, though they appear not so strongly marked as in the Esquimaux and other Polar races. Plate IV. exhibits the bases of the same three skulls, and these are very much alike: the Kongo head is not more prognathous than the others, but it is somewhat more elongated. For the rest, the Kongo skull is heavier than the others, displaying in this respect an African character; while the large round sweep of the zygomatic arches, and the breadth of the diameter of the



anterior third part of the cranium, exhibit approximations to that form of the head which is so common among the nomades of Northern Asia.

From what has been said, it will be evident to the reader that it is vain to attempt to reduce the nations of Africa, even if we confine our view to the so termed woolly-haired tribes, under any particular stock or number of original races. We may call them all Negroes, if we define that expression to mean people with woolly hair; but they agree in no other character; and even this seems arbitrarily assumed as a mark of separation, since there are tribes who have hair that nearly approaches to this character, as the Galla and some of the Nubian races before described, and are yet excluded by a general consent from the class to which the Negro belongs. As for the form of these skulls, we find all the three principal types of the human cranium among these woolly nations, the Soudanians having elevated foreheads and capacious heads, without the prognathous countenance; the Ibos, narrow and elongated skulls; and the Hottentots, broad-faced and pyramidal ones.

SECTION XXXII.

OF THE PELAGIAN RACES. 1. MALAYO-POLYNESIAN RACE.

2. PELAGIAN NEGROES. 3. ALFORAS.

AFTER surveying the population of Africa, we are naturally led to direct our attention to the extensive regions of the globe lying to the eastward of that Continent, which, though formerly supposed to be occupied by one great southern land, is in reality a vast expanse of ocean, interspersed with groupes of islands of various extent and

elevation. Disjoined and widely separated, these insular tracts are found to contain races of inhabitants more nearly connected with each other, and at the same time much more widely scattered, than any of the families of men who occupy the continuous lands of Asia and Africa. The habitable tracts of this region lie principally, but not entirely, within the tropics. In longitude, it may be considered as reaching in its greatest extent, namely, from Madagascar to Easter Island, through nearly half the equatorial region of the globe. The whole of this region is made, by Malte-Brun, to constitute a fifth great division of the globe, under the name of Oceanica. Some of the islands in it are of great elevation, and these are principally volcanic: although in others the presence of fiery mountains has not been ascertained, we know already, as Malte-Brun has observed, a greater number of volcanoes in Oceanica than in any other portion of the world. In all the most elevated lands, volcanic rocks are found; and craters either now burning, or effete, or still emitting smoke. The low islands are of a different description: they have for their foundation reefs of coral rocks, generally disposed in a circular form, and enclosing a lagoon. There is no region of the world which affords a greater variety of local conditions, and none which opens a better field of observation to those who are desirous of tracing the influence of physical agencies on the organisation of living bodies, and particularly on that of the human kind.

The human inhabitants of Oceanica divide themselves into three groupes. One of these may be termed a race or family of nations, since a real kindred, or community of origin, has been proved, by affinity of language, to exist among them. The two others probably constitute as many races, since we seem able to trace them from one cluster of islands to another; but certainty is yet wanting on this

point. I shall distinguish them by the following names. The first is the race termed by different writers Malayan, Polynesian, and Oceanic. The identity, or the near affinity, of the Malays and Polynesians has been doubted, and even denied, by writers of great authority;* but it has lately been fully established through the researches of Baron William von Humboldt.† I shall term these people the Malayo-Polynesian, or, in short, the Malayan race. The second groupe consists of tribes of people of darker complexion, with hair crisp, and more or less resembling African Negroes: they are spread over many islands, within a narrower range than the Malayan race. I shall term them the Pelagian Negroes. They have often been called Papuas; but we have seen that this last designation belongs properly to a mixed race, descended partly from the people last described, and in part from another tribe with straight hair. The mixed people are termed hybrid Papuas by MM. Quoy and Gaimard, and other French writers. A third distinct groupe consists of tribes who differ in physical characters from the two former. They are the Alfoers, Alforas, Haraforas, of different voyagers. They are savages of dark colour, lank hair, and prognathous heads. To this groupe the natives of Australia belong. I shall term them collectively Alforas. By the name of Pelagian races I mean to designate collectively the whole assemblage of nations inhabiting Oceanica.‡

* Crawford's "History of the Indian Archipelago."

† See the great work of W. von Humboldt, entitled "*Über die Kawi-Sprache auf der Insel Java nebst einer Einleitung über die Verschiedenheit des Menschlichen Sprachbaues und ihren Einfluss auf die geistige Entwicklung des Menschengeschlechts*," occupying three volumes of the "*Abhandlungen der Königl. Akademie der Wissenschaften zu Berlin*." 1832, and seqq.

‡ I use this name Pelagian, because the term Oceanic, as well as Polynesian, has been, by different writers, appropriated to one particular branch of this stock.

The Malayan stock may be subdivided, in a manner that will much facilitate the description, into three branches. The first branch is the Indo-Malayan, comprehending the Malays proper of Malacca, and the islanders of the Indian Archipelago, as the inhabitants of Sumatra, Java, Celebes, the Moluccas, and the Philippines. These last nations resemble the proper Malays, both in language and in physical characters, much more nearly than do the Polynesian tribes. To the Indo-Malayan branch may, perhaps, be associated the natives of the Caroline Islands and the Ladrões, who appear to be nearly related to their neighbours, the natives of the Philippines. 2. To the second, or Polynesian branch, belong the Tonga Islanders, the New Zealanders, the Tahitians, and the Hawaii: these are the four principal groupes of the Polynesian family arranged according to the indications of their languages. 3. The third branch are the Madecasses, or people of Madagascar.

Blumenbach placed all the Pelagian nations in one class of human races, and, in his system, they constitute one of the five varieties into which all mankind are by him distributed. At the time when Blumenbach made his classification, the distinct line which separates the Pelagian Negro and the Australian races from the Malays was hardly recognised. He otherwise would not have placed all these nations in one groupe, or have assigned to them one common description. Neither would he have stationed the Malays at all, as he has done, in a place intermediate between the Caucasian and the Æthiopic varieties, or have assigned them a peculiar form of their own. The Australians, and some other tribes in these regions, have, it is true, some characters in which they resemble African Negro races; and they might be arranged in the same, or in a proximate department of the human species. But the Malays, properly so termed, have no traits in common with the Negroes, nor do they make any approach to the

Æthiopian type. Neither do the Polynesian tribes bear any real resemblance to the Negro in the shape of their heads. If, therefore, Blumenbach's arrangement be preserved, the Malays, and all the nations akin to them, must be excluded from this fourth variety of mankind, and it must comprehend only the two remaining groupes, namely, the Pelagian Negroes and the Alforas. In adverting to the question, what place in the ethnological system belongs to the Malayo-Polynesian race, we are led to the statement of a fact which many persons will not be disposed to admit, that the entire groupe of these nations, though, strictly speaking, one race, do not display the same physical type. Many late voyagers, indeed, have been struck by the great difference, in this respect, which exists between the natives of the Indian Archipelago, of the Malayan stock, and the remote Polynesian races; and on this ground they have pronounced them to be of distinct origin.

Great as the physical difference is between these nations, it will be found by those who give due weight to the evidence offered by late researches into their history, that there is full and complete proof of the unity of descent in the whole class, and that there is no probable way of explaining the diversities that exist between them, unless we attribute these diversities to the spontaneous variations which display themselves in tribes of people who have inhabited from immemorial ages different climates, and have existed, in many respects, under different physical conditions.

SECTION XXXIII.

MALAYO-POLYNESIAN RACE.

1. *Indo-Malayan Branch.*

THE Malays, properly so termed, are well known to all voyagers in the Indian Archipelago as a people of short and slender stature and small limbs, with flat faces and features resembling the Chinese: they are, in complexion, considerably darker than that race, yet much fairer than the Hindoos. They inhabit the southern part of the Peninsula of Malacca, where they have many towns, or cities. They likewise possess a considerable part of the Island of Sumatra, the people of Menangkabao being Malays, and speaking the Malayan language, properly so termed. On the coast of most of the islands of the Indian Archipelago, they have formed settlements, and carry on traffic in most parts of the Indo-Chinese seas. They are the Phœnicians of the Eastern seas. All the dispersed people thus far described are Malays in the strictest sense of the term; they are people of one dialect, and nearly of the same manners and cultivation. There are numerous tribes besides them who speak cognate dialects of the same speech, and differ in their degrees of civilisation. The Orang Benua are a race of savages who live in the mountainous tracts in the interior of the Peninsula; they are conjectured to be the original stock of the whole race. The inhabitants of other parts of Sumatra, exclusive of the people of Menangkabao, are likewise of this class, as well as the original people of the Sunda Isles.

The people of Sumatra are thus described by Mr.

Marsden : the description refers principally to the Malays of that island :—

“ Their eyes are uniformly dark and clear, and in some, especially the southern women, bear a strong resemblance to those of the Chinese, in the peculiarity of formation so generally observed of that people. Their hair is strong, and of a shining black : it is constantly moistened with cocoa-nut oil. The women wear their hair long, sometimes reaching the ground. The men destroy their beards with chunam, or quick-lime ; and their chins are so smooth that an uninformed person would imagine them naturally destitute of hair. Their complexion is properly yellow, wanting the red tinge that constitutes a tawny or copper colour. They are generally lighter than the Mes-tees, or half breed of the rest of India : those of the superior class, who are not exposed to the rays of the sun, and particularly the women of rank, approaching to a degree of fairness.”

The people of Java are described by Sir S. Raffles as short, well made, slender, their extremities small. “ Their forehead,” he says, “ is high ; the eyebrows well marked, dark, and distinct from the eyes, which are somewhat Chinese, or rather Tartar, in the formation of the inner angle ; the colour of the eye is dark ; the nose somewhat small and flat ; the check-bones are usually prominent ; the beards very scanty ; the hair of the head lank and black, but sometimes waving in curls, and partially tinged with a deep reddish brown colour ; the countenance is mild, placid, and thoughtful.” The natives of Celebes are said by Labillardière to be short, of a yellowish complexion, and to have features somewhat resembling the Chinese. A nearly similar description is given of the natives of other islands in the Indian Archipelago.

Blumenbach has figured and described the cranium of a Bugis of Celebes in his fifth decade of skulls. Viewed

in front, this skull resembles, as he says, the Mongolian in its great breadth, jugal bones, the flatness of the nasal bones, and the distance of the orbits: the jaw was prominent, and like the African. This last character, however, is not general in the Malayan race.

M. Lesson was so struck with the difference in physical characters between the islanders of the Indian and the Pacific Oceans, that he positively denies the Malayan origin of the Polynesian tribes. To the natives of the Caroline, or New Philippine Islands, who are well known to belong to the same stock,* he gives the appellation of Pelagian Mongoles, and constitutes them a particular family. He says that they have decidedly the obliquely placed eyes which characterise that race; their countenance broad, or extended transversely, and the nose flattened; the natural complexion of a citron yellow, but becoming brown on exposure. The Oceanic race, by which name he designates the Polynesian tribes, is, on the other hand, in his opinion, the most beautiful and the most regular in features of all the nations who inhabit the isles of the Great Southern Ocean.

The Plates here selected to illustrate this variety of our species are portraits of a Malay, and of a native of the Caroline Islands, exemplifying the character above described. It will be seen that the countenance of both approaches considerably to the Chinese physiognomy, and is strikingly different from that of the Polynesian tribes who will next be mentioned.

2. Of the Polynesian Branch of the Malayo-Polynesian Race.

The fact which I have in the preceding pages ventured to assert, namely, that the Polynesian nations, though

* Le Gobien says, "La langue des Carolines a beaucoup de rapports avec la Tagala."



belonging to a different physical type, are nevertheless genuine descendants, or really cognate tribes, of the Malayan family, is, for obvious reasons, one of considerable moment in its bearing on the natural history of mankind. I cannot attempt, in the present work, to exhibit in detail the proofs, founded chiefly on a minute and elaborate comparison of languages, which lead to this conclusion. They form one of the principal inferences to be collected from the great posthumous work of William von Humboldt, which occupies three quarto volumes of the Transactions of the Royal Academy of Sciences at Berlin. To this work I must for the present refer my readers who are desirous of investigating the subject.*

The Polynesian races display considerable variety among themselves, both as to physical and moral characteristics.

The Tahitians are considered by Lesson as the type of the whole Polynesian race. He says that all the Tahitians, almost without exception, are very handsome men: their limbs are of graceful proportions, but at the same time robust; the muscular parts are every where covered with a thick cellular tissue, which softens the contour of their projecting lines. Their physiognomy has generally a mild, and gentle, and frank expression. The head of the Tahitian would be European, were it not for the spreading out of the nostrils (*l'épatement des narines*), and the too great thickness of the lips.

Blumenbach has figured the skull of a Tahitian, and one of a native of the Marquesas, who are very nearly related to the Tahitians. He remarks that the former is somewhat narrow in form, but remarkably prominent at the summit; the upper jaw somewhat prominent; a ridge extending from the middle of the forehead over the vertex. The forms of these skulls in Blumenbach's plates are

* In the last volume of my "Researches into the Physical History of Mankind," the reader will find a brief statement of this evidence.

among the finest in his Decades. Mr. Lawrence has remarked, in reference to them, that the Tahitian skull does

Fig. 77.



not differ in any essential points from the European formation. The front and lower part of the forehead may be a little contracted and slanting. The face is altogether large, and the upper jaw fully developed: its alveolar portion, too, projects slightly in front. He says, "The head of a native of Nukahiwah, one of the groupe called the Marquesas Islands, presents a very beautiful and symmetrical organisation, corresponding to the descriptions of the great stature, fine proportions, and strength, of these islanders. Except that the face is larger, its lower part especially more considerable and prominent than in the best models of the Caucasian variety, and that the jaws and teeth altogether have a marked projection, this head is not very

essentially distinguished from that form. The forehead is, indeed, more slanting than in the intellectual European heads." Mr. Lawrence concludes that the Marquesas, the Society, Friendly, and Sandwich Islanders, might almost be arranged under the Caucasian variety.

The natives of the Society Islands, including Tahiti, are, according to Cook, of the largest size of Europeans. The men are "tall, strong, well limbed, and finely shaped. The women of the superior rank are also in general above our middle stature, but those of the inferior class below it; and some of them are very small. Their natural complexion is that kind of clear olive, or *brunette*, which many people in Europe prefer to the finest white and red. This refers to the females of the better class, who are sheltered from the wind and sun. They have no tint in their cheeks which we distinguish by the name of colour. Their hair in general is black, but in some it is brown, in some red, in others flaxen; but in the children of both sexes it is generally flaxen." "Nothing," says Anderson, "could make a stronger impression at first sight on our arrival here than the remarkable contrast between the robust make and dark colour of the people of Tongataboo, and a sort of delicacy and whiteness which distinguish the inhabitants of Otaheite. The women struck us as superior in every respect."

The people of the Marquesas are very nearly related to the natives of the Society Islands, and they may be almost considered the same nation. They have similar features, and an equal variety of complexion. Captain Cook thus describes them:—"The inhabitants of these islands collectively are, without exception, the finest race of people in this sea. For fine shape and regular features they, perhaps, surpass all other nations. The men are tattooed from head to foot. This makes them look dark; but the women, who are but little punctured, youths and

young children, who are not tattooed, are as fair as some Europeans. The men are in general tall, that is, about five feet ten inches or six feet. Their hair, *like ours*, is *of many colours*, except red, of which I saw none." The Spanish writers expressly mentioned red hair at the Island of La Madalena, which Cook did not visit: perhaps they may have given that term to auburn or flaxen hair. They observe different modes in trimming the beard, which is generally long. Their clothing is the same as Tahiti, and made of the same materials, but not so plenty, nor is it so good.

Fig. 78.



A Native of the Sandwich Islands.

The Hawaii are another branch of the Polynesian stock in the arrangement of nations by Humboldt; they



stand next to the Tahitians. Their language is nearly allied to the Tahitian. Their physical characters have been described by M. Choris:—

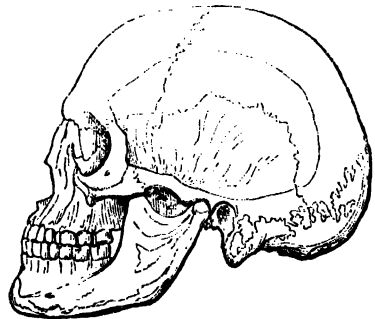
“Les enfans, en venant au monde, sont complètement noirs; la jeune fille la plus jolie, et la plus délicate, qui s'expose le moins à l'action de l'air et du soleil, est noire; celles qui sont obligées de travailler constamment à l'ardeur du soleil, sont presque de couleur orangée.”

The hair of these people is sometimes crisp, or frizzled, approaching to the woolly appearance; in other instances, soft and flexible. M. Choris says, “Les grands se distinguent aisément du peuple; ils sont de haute taille, et gras; leur teint est brun foncé; ils ont les cheveux moins longs que les gens du commun, souvent crépus, et courts; les lèvres généralement assez grosses; tandis que le peuple est petit et maigre, a le teint plus jaune, les cheveux plus lisses.”

The New Zealanders.

The skulls of the New Zealanders differ somewhat from those of the nations already mentioned; but the deviation is inconsiderable. There are many in different collections in England, and several may be seen in the Museum of the Royal College of Surgeons. The annexed figure represents one of them.

Fig. 79.



Skull of a New Zealander.

The Ombai Islanders are a tribe of this race.

It seems that there is great variety in the complexion of the New Zealanders. We have seen that many of them were, according to early voyagers, of a colour which is described as “a pretty deep black;” and a late writer, Crozet,

divides them into white, brown, and black people. The latter are of smaller stature than the former ; but there is

Fig. 80.



A Native of Ombai Island.

no clear indication of their belonging, as some have conjectured, to a different stock. It has been supposed that New Zealand was inhabited by a tribe resembling the Australians before the Polynesian race arrived, and that the darkest people are descended from these aborigines. But no evidence of any such fact has been found : the language of the people gives no testimony of intermixed descent ; it is a simple Polynesian dialect. Similar physical varieties are

traced among all the other races scattered through the Great Southern Ocean; and if we admit this conjectural explanation of the phenomena of variety in regard to one of these insular tribes, we must adopt a similar hypothesis in regard to almost every other groupe of islands in the Pacific; and even this will afford no way of accounting for the appearance of a type so nearly European in several of them. The mixture of Malays with Australians, or with any people resembling the aboriginal inhabitants of the Indian Islands or Austral countries, would never give origin to a form so nearly approaching the European as that displayed by the handsome and xanthous inhabitants of the Marquesas.

The adjoining coloured plate, from the atlas of M. Choris, exhibits portraits of two New Zealanders, in which the variety of complexion observed by voyagers is well exemplified.

The Tonga Islanders.

The Tonga Islands, formerly called the Friendly Islands, of which Tongataboo is one of the largest, are inhabited by a tribe of people nearly resembling the New Zealanders. Their language, according to Mr. Anderson, bears the greatest affinity imaginable to the idiom of that people.

In their physical character, they are described as seldom above the common stature, of strong and stout form, great muscular strength rather than beauty, and not subject to the obesity which is observed among the Tahitians. "Their features," says Mr. Anderson, "are very various, insomuch that it is scarcely possible to fix on any general likeness by which to characterise them, unless it be a fulness at the point of the nose, which is very common. But, on the other hand, we met with hundreds of truly European faces, and many genuine Roman noses

amongst them. Few of them have any uncommon thickness about the lips. The women have less of the appearance of feminine delicacy than those of most other nations. The general colour is a cast deeper than the copper-brown; but several of the men and women have a true olive complexion, and some of the last are even a great deal fairer. This, as we are told, is the case principally among the better classes, who are less exposed to the sun. Among the bulk of the people, the skin is more commonly of a dull hue, with some degree of roughness. There are some albinos among them.

“Their hair is in general straight, thick, and strong, though a few have it bushy and frizzled. The natural colour, I believe, almost without exception, is black; but some stain it brown, purple, or of an orange cast. In this custom, they resemble the islanders to the northward of the New Hebrides.”

The Tonga Islanders are divided into several distinct hereditary castes, to whom different offices are appropriated by fixed institutions. One of these castes are the Mataboulais, who are a sort of middle class, below the *Egais*, or nobles, but above the common people. The opposite sketch gives the portrait of a Mataboulai, from M. d'Urville's collection. It displays the character which the hair assumes in many of the tribes of the Southern Ocean.

The four groupes now enumerated and described appear to comprise the most numerous of the nations into which the Polynesian race is subdivided. But there are other offsets of this stock, less known, but perhaps not less peculiar. The inhabitants of Easter Island may be considered as one of these. In many respects, they differ considerably from the other tribes, from whom they are separated by a vast space in the Great Southern Ocean. Another curious and interesting people are the inhabitants of the small Island of Tikopia. They are described in



the Notes of MM. Quoy and Gaimard, appended to Captain Dumont d'Urville's voyage round the world. The

Fig. 81.



Matabais de Tahoa.

plate adjoined contains the figure of a Tikopian, accurately copied from M. d'Urville's picturesque Atlas.

3. *Of the Madecassians, or Natives of Madagascar.**

It has long been known that the language spoken in the Island of Madagascar bears some resemblance to the Malay. Some writers, adopting a conjecture which seems

* The people of this island are often called Malecasses, or Malgasches, the *d* and *l* being interchangeable. Madecasses, or Madecassians, is the form of the name adopted by Baron W. von Humboldt.

at first sight most probable, have assumed that this resemblance is the merely casual effect of commercial intercourse between the trading Malays and people on the sea-coast of that island. This is not the fact, as it has been fully proved by Baron William von Humboldt.

Through the whole Island of Madagascar only one language is spoken. There are particular dialects in different parts; but the diversities between them are but slight, and such as do not constitute what can be termed cognate or sister languages. This was the testimony of Flacourt, who wrote a history of Madagascar in 1658, and likewise completed a dictionary of the language; and it is confirmed by all later accounts that are worthy of regard.* The people differ, as we shall see, considerably in their physical characters. Some tribes resemble the woolly-haired blacks on the opposite coast of Africa, and others are more like the Malays; but they have all one language.

The learned authors of the "Mithridates" compared this language, as far as they had materials enabling them to investigate its nature, with the Malayan; and they came to a conclusion that the connexion between them was not original, and that each idiom had a distinct basis. But this opinion has been entirely refuted by Humboldt, who has set the question for ever at rest, and has demonstrated the Madecassian to be a genuine and real offspring of the great Malayo-Polynesian language. The mass of the population in this island must be considered as of Malayan descent. From what part of the Great Ocean they originated cannot be ascertained. Their idiom contains numerous words common to it and the remote Polynesian dialects, and wanting in the Proper Malay. On the whole, it bears, perhaps, the nearest affinity to the Tagala, the prevailing language of the Philippine Islands.

* Humboldt's *Kawi Sprache*. Dritt. Th. s. 326.



Though so many English persons have visited the Island of Madagascar of late years, we have great reason to complain that none of them have thought it worth while to give us correct information respecting the races of people who inhabit it, and the diversities of their idiom and physical characters.* It is chiefly from French voyagers that we have obtained what information we possess on these subjects. Flacourt, the Abbé Rochon, and other old writers, have taken much pains to collect materials for the history of the Madecasses. A later account of the different races is to be found in the narrative of M. J. B. Fressange, which was published by Malte-Brun in his "Annales des Voyages."† I extract chiefly from it the following particulars.

"The Madecassians," says Fressange, "are one of the finest savage races known: they are of great stature (*d'une stature très grande*), and of agreeable figure, well-shaped in all their proportions, and of an olive colour." This general description he afterwards modifies: "Their character is serious and reflective: they are incontinent and revengeful, lively, susceptible at once of the most brilliant qualities and the greatest vices. Hospitality is reckoned honourable through the whole island." The people of the interior differ much from the preceding description. They are of short stature, with Malay features, lank and long hair. They are knavish and deceitful, and bear little or no resemblance to the natives of the coast.

The Madecasses believe in a Supreme Being, infinitely good, and likewise in an evil genius. They believe in the immortality of the soul.

Madagascar is divided into different provinces, whose

* I must except an interesting paper in the fifth volume of the "Journal of the Royal Geographical Society," by Captain Lewis, R.N.

† A more detailed enumeration of the different tribes may be seen in the voyages of M. de Froberville to Madagascar and the Comoro Isles, published in Paris in 1811.

inhabitants differ in character, person, and manners. In the northern part are the Antavarts, People of the North, or People of Thunder, because thunder comes generally from the north. Next to them are the Bestimessaras, Good People, or Great People. 3. Betanemènes, are people inhabiting a red country. 4. The Antaximes, are People of the South. This is the succession of tribes along the coast: in the interior are the Ambarivoules, or people living at the feet of mountains covered with bamboos. The third tract, reckoning from the coast, is occupied by the Bézonzons, the Amayes, or Antamayes, the Ancovesovas, or Ambolambs, the Andrantsaïs, the Antsinaxes, and the Saclaves. The provinces of Queen Borbétœe and of the Bay St. Augustin are little known, and the western coast is seldom visited.

The Bestimessaras are the finest race in the island: they are a pastoral and agricultural people, of mild character; their chief place, the village of Andévourante, sends out 10,000 armed men. The Antaximes are a rude and predatory tribe. On this part of the coast the people are black, and have woolly hair. The Antamayes, whom Rochon mistook for Arabs, resemble the Malays in features and complexion, and blacken their teeth with bétel. They inhabit a high steppe between two ranges of mountains, eighty leagues in length: their plains are covered with flocks, and their villages are situated on hills. The Ancovas, Ovah, or Ambolambs, are divided into two nations, the North and South Ovahs. The despots of both tribes carry on war between themselves for the traffic in slaves. The people resemble the Antamayes, but are of fairer colour.

The Andrantsaïs are a pastoral people, of rude and cowardly character. In the villages of these people there are sometimes born dwarfs; and this is the race which has been reputed to be a nation of dwarfs, and described under

the name of Kimòs. They ignore any such epithet. M. Fressange saw one dwarf from their country, but says that they are only occasionally seen, and that no race of dwarfs exists in Madagascar.

It seems that circumcision is practised through the whole island, but it is not the Mohammedan custom.

Of all the Madecassian tribes, the Ovahs are the most remarkable. They were described under the name of Virzimbers by Robert Drury, in the account of his captivity in Madagascar, about eighty years ago. Of late they have become the dominant tribe. Radama was a chieftain of the Ovahs, who subdued under his power nearly the whole island. The province of Ovah is the smallest in Madagascar, and it is situated at the distance of 160 miles from the nearest coast.

Although the Ovahs are said to resemble the Malayan race, it does not appear that they have all the peculiarities of the genuine Malays. Several men of distinction from the Island of Madagascar were in London some years ago on a mission from the Queen of the Ovahs, the widow of Radama. Their portraits were taken by a good artist, and it is remarkable that they all bear the most striking resemblance to each other. If we may consider them as specimens of the Ovah race, it must be allowed that this tribe has acquired a peculiar physiognomy, having nothing of the Chinese type, to which the Proper Malays approximate; neither has it the almost European character of the Polynesian Islanders. Their hair is curled and bushy, but it is not woolly; neither is there, in general, any thing indicative of an approach to the Negro character. The coloured plate opposite is copied from one of these portraits.

SECTION XXXIV.

THE PELAGIAN NEGROES.

BLACK, woolly-haired people, resembling in their features and colour the Negroes of Guinea, are widely spread in the Indian Archipelago. They inhabit the interior of many islands, and, according to Mr. Crawford, there are traces of them in others where they are no longer found. Dampier, and other early navigators, found them spread along the northern coast of New Guinea, New Britain, and New Ireland; for, besides the hybrid Papuas, already described, it seems, from the accounts of voyagers, that there are in these countries tribes much more resembling the Africans, with short woolly hair. At what period they spread themselves over these regions cannot be determined; neither do we know the source from which they originated. It is remarkable, however, that the mountainous country in the interior of the Malayan Peninsula is inhabited by woolly-haired tribes, who are well known under the name of Samang, and are supposed to be the aborigines of the land, which they divide with the Orang Benúa, inhabitants of the plains. The latter are said to resemble the Malays. A similar people are known in the Andaman Islands, in the Bay of Bengal; and these are the most eastern points to which they are to be traced.

Pelagian Negroes have long been well known as inhabitants of the interior of the Penang Islands, in the Archipelago of the Philippines, where they occupy rocky and mountainous tracts in the inland parts. One of the small islands is named from them "Isla de los Negros:" in other islands, they are termed "Negritos del Monte." They are called Aïgta and Inagta, which, according to Don Fran-

cisco Garcia de Torres, means "Blacks." Igolote is another appellation given to them. We have numerous descriptions of these people in the writings of Catholic missionaries who have resided in the Philippine Islands.

It appears, from these reports, that there are two races of Blacks in the interior of the Philippine Islands. The following account was taken from the narrative of the Abbate Bernardo de la Fuente :—

"The Negroes of the Philippine Islands are of two races. One of them is supposed, in those countries, to be descended from the Malabars, or Sepoys ; because, although their skin is perfectly black, their hair is long, fine, and glossy, like that of other Indians, and their countenances are not deformed in the nose and lips, as those of the Negroes of Guinea. These people, whether in a state of slavery or freedom, are tolerably civilised in their manners. There is another race of Negroes, termed Aigta, who wander about dispersed among the mountains : these have somewhat of the deformity of features, and they have crisped hair, like that of the natives of Guinea. Of these Negroes, some are found in the Isle of Luzon ; and they are very numerous in the Isla de los Negros, of which they suppose themselves to be the original inhabitants. The said race of Negroes seems to bear upon themselves the malediction of Heaven ; for they live in the woods and mountains like beasts, in separate families, and wander about supporting themselves by the fruits which the earth spontaneously offers to them : it has not come to my knowledge that a family of these Negroes ever took up their abode in a village. If the Mohammedan inhabitants make slaves of them, they will rather submit to be beaten to death than undergo any bodily fatigue ; and it is impossible, either by force or persuasion, to bring them to labour. Nor far from my mission at Buyunan, in the island De los Negros, there was a horde of Negro families who had

traffic with some barbarous Indian people, and were by these given to understand that I counselled them to receive baptism, in order that the government might force them to pay the tribute: in consequence of this, I could never reclaim one of them; and, I believe, that very few Negroes have been converted, for I only found the name of one in a register containing the baptisms of two hundred years. I ever maintained with these Negroes a gentle and friendly intercourse, hoping that the grace of the Lord might fructify in their hearts; and I began to discover that they trusted me and obeyed me in many particulars." He adds, "That their language was the Boholan, and that they were supposed to descend from African Negroes:" a conjecture of as little weight as that which derives the other race of straight-haired black people from the Malabars. The same writer was informed, that in the interior of the island were Negroes with perfectly red eyes, who were cannibals; but he never saw any one of them.

A very interesting account has lately been given by Captain Gabriel Lafond (of Lavey) of a tribe of these Negroes inhabiting the island of Lasso, where they are found in places of difficult access. One of their mountain villages was visited by M. Lafond, who represents the inhabitants as living in the rudest manner. This writer agrees with Le Gentil in describing them as nearly naked savages, with flat noses, and hair like wool or cotton. They precisely resemble the Negroes of the Isle of Luzon. They were lean, of light and active form; their stature was remarkably small, being little above four feet, and nearer to four than to four and a half. In this extreme smallness of stature the Inagta or Igolote resemble some of the Samang of the Malayan mountains, who are described by Crawford as a very diminutive race. M. Lafond admits that in other places their stature is greater.

The plate opposite gives probably a correct portrait of

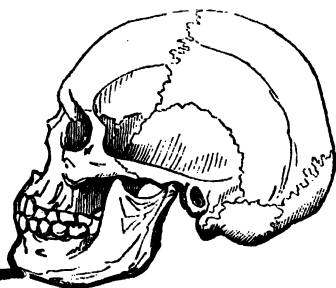


a female of this race. It was taken from the collection of the French artist, M. Choris, who accompanied the Russian voyage of circumnavigation under Kotzebue.*

It is very remarkable that M. Lafond, as well as all the missionaries who have been acquainted with these Negro tribes of the Philippines agree in the statement, that they speak dialects of the Tagala and Bisaya languages. These are the principal idioms of the Philippine islands, and are known to be dialects of the Malayan language. The Abbate Torres says, "La lingua dell' Isola, detta de Negri è la Bisaya stessa, col miscuglio di moltissime parole forestieri;" and by De la Fuente, who says, "La loro lingua è Bohalana, poiche in essa mi parlavano, sebbene adulterata."

From the southern extremity of New Britain and New Ireland, tribes of Pelagian Negroes are spread along the chains of Louisiade and Solomon Isles to Santa Cruz, and thence still farther to several of the New Hebrides and to New Caledonia. The ethnography of these last countries is, however, but imperfectly known; and several voyagers assert that, although the hair of the New Caledonians is crisp and much curled, it is not like that of the African. The island of Mallicollo appears to contain a particular race of small slender Negroes, whose countenances are said by Cook to be remarkably prognathous. Lastly, the Tasmanians, or natives of Van Diemen's Land, now almost entirely exterminated, are decidedly of the Pelagian Negro stock. The compressed, elongated form, with

Fig. 82.



Skull of a Tasmanian.

* The wide difference between this race of Pelagian Negroes and the Papuas, with whom they have been confounded, may be perceived on comparing the opposite figure with that of the Papua in Plate I.

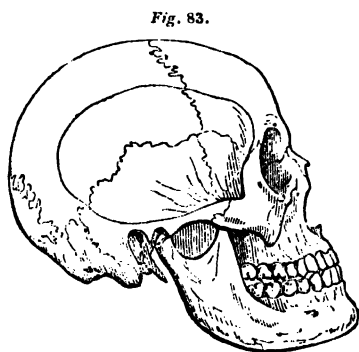
prognathous jaws may be recognised in the outline of a Tasmanian skull which is here annexed.

The Pelagian Negro races have been supposed to reach eastward as far as the Archipelago commonly termed the Fejee Islands, the people of which bear some resemblance to them. This cluster of islands was visited by Captain d'Urville, who has given some new information respecting them and their inhabitants. They are called Viti by the inhabitants; and it seems that Fejee is the corruption of the name in the Tonga language. The natives call themselves Kai Viti, and their neighbours of the Friendly Isles, Kai Tonga, or the people of Tonga, from the root *Kai*, which means to eat or to live. M. d'Urville has given the portrait of a Viti Islander named Tomboua Nakoro, "who was," as he says, "a man of gentle manners, of an agreeable physiognomy, and mild character;" and appeared to M. d'Urville much superior to all the savages whom he had seen. His general aspect and countenance, his complexion, which could only be called swarthy (*basané*), his whole conformation, recalled to M. d'Urville's mind the type of the Arab. "Son intelligence ne cédaît pas à celle de ces hommes naguère si célèbres dans les arts et les sciences." "His conduct on board ever displayed an union of gravity, propriety, reserve, and equanimity. He never abandoned himself, like his countrymen, to immoderate transports of joy or grief, of anger or delight, under any circumstances." The physical characters of this man were equally remarkable. His hair, ample and frizzled, even resembled that of the Papuas. What gave him a most strange appearance was, that the anterior part of it was of a fine black, while the back part was of a deep red, the effect, as M. d'Urville supposed, of an art practised by these islanders.

M. d'Urville coincides with the general opinion respecting the origin of the Viti Islanders. He thinks that the

black race, having advanced thus far eastward, have resisted in these islands the progress of the Polynesians in an opposite direction. But I think there is no room for doubt but that the Malayan race spread from west to east; and it is very probable, as M. Lesson conjectured, that the Polynesian race had peopled the distant groupes in the Great Pacific before the progress of the Pelagian Negroes in a similar direction took place. We have not yet sufficient information respecting the Viti Islanders to afford any conclusive evidence on this subject; and W. v. Humboldt has shewn that there are strong grounds for doubting the general opinion respecting them.

The sketch accompanying these outlines represents the cranium of a Viti Islander, which is in the College of Surgeons. It is taken from the work of Mr. Martin, who observes that it resembles the Tasmanian skull in the ample size of the coronal ridge, from which the head slopes down on each side, in the convexity of the parietal bones, and the narrowness and lateral compression of the forehead.



Skull of a Viti Islander.

SECTION XXXV.

OF THE ALFORIAN RACE.

THE Alforians are a people of peculiar physical characters, who are supposed to inhabit the interior of New Guinea, and many of the larger islands to the southward of the Indian Ocean. They are termed Haraforas, Alfoërs, and Alfourous: the real name is uncertain.

The Alforians of New Guinea are named Endamènes by M. Lesson, who has given the following account of them. He says, "That they live in the most miserable manner; continually at war with their neighbours, they are solely occupied in endeavouring to preserve themselves from attacks, and escape the snares laid for them. The custom prevalent among the Papuas of the coast, of putting their prisoners to death, and erecting their spoil as trophies, accounts for the difficulty we find of observing them even in New Guinea; and two or three men reduced to slavery, whom we saw at Doréry, are the only individuals we have met with. The Papuas described them to us, as of a ferocious character, cruel, and gloomy, possessed of no arts, and passing their whole lives in seeking subsistence in the forests. But we cannot regard this hideous picture, which each people draws of its neighbouring tribe, as authentic. The Endamènes, whom we saw, had a repulsive physiognomy, — flat noses, cheek-bones projecting, large eyes, prominent teeth, long and slender legs, very black and thick hair, rough and shining, without being woolly. Their beards were very coarse and thick. An excessive stupidity was stamped upon their countenances, probably the effect of slavery. These savages, whose skin is of a very deep, dirty brown or black colour, go naked. They make incisions upon their arms and breasts, and wear in their noses pieces of wood nearly six inches long. Their character is taciturn, and their physiognomy fierce; their motion is uncertain and slow. The inhabitants of the coast gave us some details of the Endamènes, but such as seemed to us dictated by hatred, and as their accounts differed, whether because the sense of what they told us was badly understood, or they related to us statements which they did not themselves credit, with the intention of inspiring us with fear, we think it useless to make a race of men known by false or inexact descriptions, whose history is still enveloped in obscurity."

Captain Forrest was, at least, one of the first English voyagers who described the Alforas, but we derive more information respecting them from Dr. Leyden, who contributed very much to the ethnology of the Indian Archipelago. According to Leyden, the Tirún, or Tedons, are a people of Alforian origin. He says, "These tribes live chiefly on the north-east coast of Borneo, and are reckoned a savage and piratical race, addicted to eating the flesh of their enemies. With their language I am totally unacquainted, but it is reckoned peculiar. It is very probable, however, that they are only a tribe of *Idán*, whom again I imagine to be only a race of *Haraforas*, or *Alfoërs*, as they are termed by the Dutch, who seem to be the most original race of all the Eastern islands, excepting, perhaps, the Papuas." "The *Idán* are sometimes termed *Marút*; they are certainly the original inhabitants of Borneo, and resemble the *Haraforas* equally in stature, agility, colour, and manners. The *Haraforas* are indigenous in almost all the Eastern isles, and are sometimes found on the same island with the Papuas, or Oriental Negroes. They are often lighter in colour than the Mohammedan races, and generally excel them in strength and activity. They are universally rude and unlettered; and where they have not been reduced to the state of slaves of the soil, their habits have a general resemblance. In their manners the most singular feature is, the necessity imposed on every person of, some time in his life, imbruing his hands in human blood; and in general, among all their tribes, as well as the *Idán*, no person is permitted to marry till he can shew the skull of a man whom he has slaughtered. They eat the flesh of their enemies, like the Battas, and drink out of their skulls; and the ornaments of their houses are human skulls and teeth, which are consequently in great request among them, as formerly in Sumatra, the ancient inhabitants of which are said to have had originally no other

money than the skulls of their enemies. The Haraforas are found in all the Moluccas, in Celebes, the Philippines, and in Magindano, where they are termed Subano or Manubo; and the ferocious race mentioned by Marsden, who live inland from Samanka, in Sumatra, and are accustomed to atone their own faults by offering the heads of strangers to the chiefs of their villages, are probably of the same description."

From later accounts given of the Dayak, by Mr. Earle and others, I think it very doubtful whether they belong to the Alforian race. They appear more similar to the Malays; but until we have specimens of their language, it will be impossible to form any opinion on sure grounds.

The Australians are supposed to belong to the Alforian race: a question which, for the reasons above stated, cannot yet be determined. The subjoined portrait gives a good specimen of the Australian physiognomy.

Fig. 84.

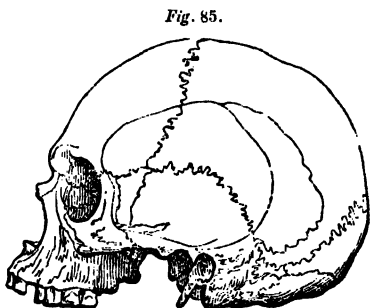


Australian.

The skull of an Australian is figured in the annexed sketch. It bears a great resemblance to the Tasmanian



already described, especially in the ridge-like form of the coronal arch, and the general contour of the head. This resemblance is a fact worthy of remark in the natives of two adjoining countries, differing as they do in other particulars, the one a lank, and the other a woolly-haired race.



Skull of an Australian.

The lean and half-starved form of the Australians, and the disproportionate size of their limbs and head, are strongly exemplified by the plate representing two Australian figures, which is taken from the magnificent atlas of M. d'Urville.

SECTION XXXVI.

OF THE NATIVE RACES OF AMERICA—COLLECTIVE SURVEY.

THE aboriginal people of America are generally considered as a department of the human family very distinct from the inhabitants of the Old World. The insulated situation of the continent, and the fact that it was so long unknown, and the tribes which it contains so long cut off from intercourse with other nations, are among the circumstances which have contributed to produce this impression. The American nations, taken in the aggregate, are neither among themselves so uniform and unvaried in their physical and moral qualities, nor is the line of distinction between them and the rest of mankind so strongly marked and so obvious, as most persons imagine. Yet it must be admitted that certain characters are discoverable which are common, or nearly so, to the whole of

this department of nations, that there are strong indications, if not proofs, of a community of origin, or of very ancient relationship, among them; and that in surveying collectively the people of the New World, we contemplate human nature under a peculiar aspect. On comparing the American tribes together, we find reasons to believe that they must have subsisted as a separate department of nations from the earliest ages of the world. Hence, in attempting to trace relations between them and the rest of mankind, we cannot expect to discover proofs of their derivation from any particular tribe or nation in the Old Continent. The era of their existence as a distinct and insulated race must probably be dated as far back as that time which separated into nations the inhabitants of the Old World, and gave to each branch of the human family its primitive language and individuality.

The traits which serve to characterise the native Americans collectively are, as I have said, not so obvious as by some they are supposed to be. These nations are called "Red Men;" but there are tribes equally red, and perhaps more properly deserving that epithet, in Africa and Polynesia. And the Americans are not all of the hue denominated "red," that is, of a copper colour. Some tribes, as we shall see, are as white as many European nations; others brown or yellow; others are black, or at least they are, by travellers, described as very much resembling in colour the Negroes of Africa. Anatomists have distinguished what they have termed the American form of the human skull. They were led into this mistake by regarding the strongly marked characteristics of some particular tribes as universal. The American nations are spread over a vast space, and live in different climates; and the shape of their heads is different in different parts. Nor will any epithet derived from their habits of life apply to all the tribes of this department. The native Ameri-

cans are not all hunters: there are many fishing tribes among them; some are nomadic; others cultivate the earth, and live in settled habitations; and of these, a part were agriculturists before the arrival of the Europeans; others have learned of their conquerors to till the soil, and have changed the ancient habits of their race, which, as we may hence infer, were not the necessary result of organisation or congenital and instinctive propensity. If we wish to form a correct idea of the characteristic qualities which really form the bond of association between the American races, and constitute their peculiar distinction, we must inquire somewhat more deeply into the subject.

The most decided and most clearly marked evidence of relationship between these nations is to be found in the characteristic structure of their languages. This is a subject on which light has been thrown of late years, principally through the labours of American philologists. Hervas,* indeed, collected some materials for this purpose; but Dr. Smith Barton of Philadelphia was the first who made any notable attempt to classify the idioms of North America. Humboldt and Vater pursued the work on a more extended scale, and with much more ample resources; but it is to M. Du Ponceau that we owe the most important elucidations.† The history of American philology is a subject far too extensive to be entered upon in the present work, and I shall only adduce the general result, which, as the celebrated traveller Humboldt observes, is a fact of great importance to the history of mankind. "In America," Humboldt says, "from the country of the Esqui-

* "Catalogo delle Lingue del Abbate Hervas."

† American ethnography has also derived important aids from the learned works of Messrs. Pickering and Gallatin. We may expect to find new elucidations of the subject when the posthumous work of the greatest European philologist, W. von Humboldt, long promised by M. Buschmann, shall make its appearance.

maux to the banks of the Orinoko, and again, from these torrid banks to the frozen climate of the Straits of Magellan, mother tongues entirely different with regard to their roots have, if we may use the expression, the same physiognomy. Striking analogies of grammatical construction have been recognised, not only in the more perfect languages, as that of the Incas, the Aymara, the Guarani, the Mexican, and the Cora, but also in languages extremely rude. Idioms, the roots of which do not resemble each other more than the roots of the Slavonian and Biscayan, have resemblances of internal mechanism similar to those which are found in the Sanskrit, the Persian, the Greek, and the German languages."

These observations were made many years since by M. de Humboldt. They have been confirmed by more extensive research, and the conclusion is thus stated by Mr. Gallatin:—

"Amidst that great diversity of American languages, considered only in reference to their vocabularies, the similarity of their structure and grammatical forms has been observed and pointed out by the American philologists. The result appears to confirm the opinions already entertained on that subject by Mr. Du Ponceau, Mr. Pickering, and others, and to prove that all the languages, not only of our own Indians, but of the native inhabitants of America, from the Arctic Ocean to Cape Horn, have, as far as they have been investigated, a distinct character common to all, and apparently differing from any of those of the other Continent with which we are most familiar."*

It must be observed that the idioms of the Esquimaux are included among the American languages; and this is the mature opinion of Mr. Du Ponceau, and other writers who have carefully examined the subject. We must, there-

* "Archæologia Americana," vol. ii.

fore, reckon the Esquimaux in the class of nations among whom the ancient culture of language peculiar to the New World was originally spread : they belong to the American stock, though differing from many other tribes in some of their most striking characters. But they are not the only nations of the New World who thus differ.

There are, in the second place, many remarkable traits in the moral and social state of the American nations which indicate some near relation between them, and serve to distinguish them from the races of the Old World. These phenomena have been differently accounted for by writers who have contemplated the subject in different points of view ; but whatever supposition may be adopted as to their nature and origin, their tendency is to exalt the antiquity of the American race, and to carry back to a remote period the era of its separation from the rest of mankind. A learned and ingenious writer, who has attentively studied the character of the American aborigines, and who has availed himself for that purpose of more ample resources for acquiring accurate knowledge than have fallen to the lot of many persons, has been led to adopt the opinion, that the nations of the New World are not in a state of primitive barbarism or living in the original simplicity of uncultivated nature, but that they are, on the contrary, the last remains of a people once high in the scale of civilisation and mental improvement, now almost worn out and perishing, and sunk into the lowest stage of decline and degradation. Among many of the American tribes Dr. Martius has observed the remains of ancient institutions of a kind which seems to imply the existence of much refinement and of an artificial state of society. Of this description are,—a complicated form of government, regulated despotisms or monarchies, privileged orders, hierarchical and sacerdotal ordinances, systematic laws the results of reflection and a settled purpose connected with

marriage and inheritance and family relationships, and other customs which are strongly contrasted with the simple and unreflective habits of rude and uncivilised nations.*

The languages of these nations abound, as he says, with words expressive of metaphysical views and abstract conceptions. Their opinion respecting a future state, the nature and attributes of invisible agents, are strikingly different from those of nations who have never emerged from primitive barbarism. Another fact which tends, as M. Martius observes, to confirm the opinion that the natives of the New World have fallen from a state of greater refinement, is their use, from immemorial ages, of certain domesticated animals and cultivated plants, and the notions which they entertained of the first acquisition of these possessions. Of such animals and plants the people of the Old World have their peculiar stock, and the American nations have their own entirely different. In the Old World we know not whence our horses, our dogs, cattle, and the various kinds of cerealian gramina, were obtained; and the American nations are equally at a loss, when we inquire for the original stock of the dumb dog of the Mexicans, the llama, the root of the mandioca, the American corn, and of the quinoa. In the ancient world there were traditions of some mythical benefactors of mankind, Ceres, Triptolemus, Bacchus, Pallas, and Poseidon, who had contributed their gifts, corn and wine, the sacred olive, and the horse, and we infer that all these had been known from periods of remote antiquity. In America, likewise, tradition refers the knowledge of cultivated plants and domestic animals, and the art of tilling the earth, to some fabulous person who descended from the gods, or suddenly made his appearance among their ancestors, such as the

* "Martius, über die Vergangenheit, und die Zukunft der Amerikanischen Menschheit."

Manco-Capac of the Peruvians, and the Xolotl and Xiuhlatl of the Toltecas and Chichimecas.

The remains of ancient sculpture and architecture spread over Mexico, and Yucatan, and Chiapa, as well as over the high plain of Quito and other parts of South America, and the extensive works of art, consisting of fortifications and other relics discovered on the Tenessí country as well as in the inland parts of New Mexico on the Rio Gila, afford some further support to the hypothesis of M. Martius.

The possession of arts and acquirements, the most simple improvements of human life, and such as belong to the very infancy of human society, distinctively appropriate, and the origin of which is recorded by mythical legends peculiar to each division of mankind, seems to carry back the era of their separation to the first ages the world.

Whether we adopt the opinion of M. Martius, that the American nations, in general, have fallen from a higher degree of mental culture into their present barbarism, or attempt otherwise to account for the phenomena which have led to that supposition, it must be admitted that many traits are discoverable in the moral and intellectual history of the native American tribes which serve to distinguish them and give them a sort of national character common, at least, to the great majority of the race. The structure of their languages, to which we have adverted, indicates, perhaps, more reflective habits, and a more accurate observation of relations, than the rude idioms of many other races. The national customs and institutions, and many other traits which appeared so remarkable to M. Martius, if they are not fully sufficient to establish his hypothesis, prove, at least, habits of thought and reflection, and a cultivation of mind very different from the state of savages in general. We may also observe among the nations of America some moral characteristics which serve to distinguish them. With a certain vigour and energy of cha-

racter they are said to combine a tendency to cruelty and revenge. The social affections appear to have, in general, less influence over them than over most other races of men. The Bedouins of the Arabian desert are cruel and vindictive; but their evil passions have a more transitory influence over them than the stern malice of the Americans. The contrast between the nomades of Asia and of America is in many respects striking. It has been drawn by one of the most eloquent of modern writers, who has himself had opportunities of observing both races in their native wildernesses. I shall terminate these remarks by citing M. Chateaubriand's* description, and it will, perhaps, interest my reader to observe that in one particular a very different conclusion has been drawn from a contemplation of similar facts by the German philosopher and the French poet:—

“Ce qui distingue surtout les Arabes des peuples du Nouveau-Monde, c'est qu'à travers la rudesse des premiers on sent pourtant quelque chose de délicat dans leurs mœurs : on sent qu'ils sont nés dans cet Orient, d'où sont sortis tous les arts, toutes les sciences, toutes les religions. Caché aux extrémités de l'Occident, dans un canton détourné de l'univers, le Canadien habite des vallées ombragées par des forêts éternelles et arrosées par des fleuves immenses : l'Arabe, pour ainsi dire jeté sur le grand chemin du monde, entre l'Afrique et l'Asie, erre dans les brillantes régions de l'aurore, sur un sol sans arbres et sans eau. Il faut, parmi les tribus des descendants d'Ismaël, des maîtres, des serviteurs, des animaux domestiques, une liberté soumise à des lois. Chez les hordes américaines l'homme est encore tout seul avec sa fière et cruelle indépendance : au lieu de la couverture de laine il a la peau d'ours ; au lieu de la lance, la flèche ; au lieu du poignard, la massue : il ne connoît point et il dédaignerait la datte, la pastèque, le lait du chameau : il veut à ses festins de la chair et du sang. Il n'a point tissu le poil de chèvre pour se mettre

* Chateaubriand, “Itinéraire à Jérusalem.”

à l'abri sous des tentes : l'orme tombé de vétusté fournit l'écorce à sa hutte. Il n'a point dompté le cheval pour poursuivre la gazelle ; il prend lui-même l'original à la course. Il ne tient point par son origine, à de grandes nations civilisées ; on ne rencontre point le nom de ses ancêtres dans les fastes des empires : les contemporains de ses aïeux sont de vieux chênes encore debout. Monuments de la nature et non de l'histoire, les tombeaux de ses pères, s'élèvent inconnus dans des forêts ignorées. En un mot, tout annonce chez l'Américain le sauvage qui n'est point encore parvenu à l'état de civilisation, tout indique chez l'Arabe, l'homme civilisé retombé dans l'état sauvage."

However different the conclusions at which these writers have ultimately arrived, they appear to have participated with all other reflecting persons who have contemplated the same phenomena in one impression as to the leading traits in the character of the American aborigines. Attentive observers have been struck, as I have said, with manifestations of greater energy and mental vigour, of more intense and deeper feeling, of a more reflective mind, of greater fortitude, and more consistent perseverance in enterprises and all pursuits, when they have compared the natives of the New World with the sensual and volatile, and almost animalised savages who are still to be found in some quarters of the Old Continent. They have been equally impressed by the sullen and unsocial character, by the proud apathetic endurance, by the feeble influence of social affections, by the intensity of hatred and revenge, and the deep malice-concealing dissimulation so remarkable in the dwellers amid the dark solitudes of the American forests, where some have imagined that the descendants of the First Murderer have sought to hide themselves from the eyes of men and benevolent beings :

Φοιτᾷ γὰρ ὑπ' ἀγρίαν ὕλαν
 ἀνατ' ἄντρα καὶ πέτρας, ὡς ταῦρος
 μέλεος μέλεσσι ποδὶ χηρεύων.

The craniology of the American nations has been unexpectedly and greatly advanced by the studies of Dr. Morton, whose splendid and highly valuable work is well known to all who take an interest in ethnological inquiries. This writer has observed a number of important facts which must be noticed with reference to the physical history of particular races of Americans. But the types of organisation which prevail among these races are too comprehensive, and the deviations, as far as they are yet known, too evanescent or too feebly marked to afford a basis for discriminating the native inhabitants of the New World into ethnical groupings. I shall, however, cite from Dr. Morton's work the general results of his comparison of American skulls.

He says, "After examining a great number of skulls, I find that the nations east of the Alleghany Mountains, together with the cognate tribes, have a head more elongated than any other Americans. This remark applies especially to the great Lenapé stock, the Iroquois, and the Cherokees. To the west of the Mississippi we again meet with the elongated head in the Mandans, Ricaras, Assiniboins, and some other tribes. Yet, even in these instances, the characteristic truncation of the occiput is more or less obvious, while many nations east of the Rocky Mountains have the rounded head so characteristic of the race, as the Osages, Ottoes, Missouris, Dacotas, and numerous others. The same conformation is common in Florida: but some of these nations are evidently of the Tolteca family, as both their characters and traditions testify. The heads of the Charibs, as well of the Antilles as of Terra Firma, are also naturally rounded: and we trace this character, as far as we have had opportunity for examination, through the nations east of the Andes, the Patagonians, and the tribes of Chili. In fact, the flatness of the occipital portion of the cranium will probably be found to characterise a greater or less number of individuals in every existing

tribe from Tierra del Fuego to the Canadas. If the skulls be viewed from behind, we observe the occipital outline to be moderately curved outwards, wide at the occipital protuberance, and full from these points to the opening of the ear. From the parietal protuberances to the vertex there is a slightly curved slope, producing a conical or rather a wedge-shaped outline."

"Humboldt has remarked that there is no race on the globe in which the frontal bone is so much pressed backwards, and in which the forehead is so small. It must be observed, however, that the lowness of the forehead is in some measure compensated by its breadth, which is generally considerable. The flat forehead was esteemed beautiful among a great number of tribes; and this fancy has been the principal incentive to the moulding of the head by art.

"Although the orbital cavities are large, the eyes themselves are smaller than in Europeans; and Frézier asserts that the Puelche women whom he saw in Chili were absolutely hideous from the smallness of their eyes. The latter are also deeply set, or sunk, in the head—an appearance which is much increased by the low and prominent frontal ridges.

"Among the North American Indians, there is scarcely any decided obliquity in the position of the eyes, which is so universal among the Malays and Mongoles; but Spix and Martius have observed it in some Brazilian tribes, and Humboldt in those of the Orinoko: and among the Pouris, the Prince de Wied describes a man who bore in this and other respects a marked resemblance to a Kalmuk.

"What has been said of the bony orbits obtains with surprising uniformity: thus the superior margin is but slightly curved, while the inferior may be compared to an inverted arch. The lateral margins form curves rather

mediate between the other two. This fact is the more interesting on account of the contrast it presents to the oblong orbit and parallel margins observable in the Malay. The latter conformation, however, is sometimes seen in the American, but chiefly in those skulls which have been altered by pressure on the frontal bone.

“The nose constitutes one of the strongest and most uniform features of the Indian countenance: it mostly presents the decidedly arched form, without being aquiline, and still more rarely flat.

“The nasal cavities correspond to the size of the nose itself; and the remarkable acuteness of smell possessed by the American Indian has been attributed to the great expansion of the olfactory membrane. But the perfection of this sense, like that of hearing among the same people, is perhaps chiefly to be attributed to its constant and assiduous cultivation. The cheek-bones are large and prominent, and incline rapidly towards the lower jaw, giving the face an angular conformation. The upper jaw is often elongated, and much inclined outwards, but the teeth are for the most part vertical. The lower jaw is broad and ponderous, and connected in front. The teeth are also very large, and seldom decay; few present marks of disease, though the teeth are often worn by the mastication of hard substances.”

Interesting and important as these observations are, they yet do not afford us the means of separating the races of America, and in arranging them according to affinity between different tribes. We shall find, as in the Old Continent so in the New, that tribes of different physical characters come into the same families of nations. Dr. Morton's remarks above cited afford an instance; since the Mandans, Minetaris, and Osages, placed in one class with reference to their skulls, are known to be tribes of the

great family of the Sioux, to whom also belong the Dacotas, and other tribes characterised by a different conformation of the head.

The affinity of languages affords the only secure ground for ethnological arrangements; and this method has been followed by the great philologists of the American race, Du Ponceau, Pickering, and Gallatin. We must pursue it as far as it leads us, and when it fails, we must be content with such probabilities or approximations to historical truth as geographical circumstances and all other obtainable lights may be found to furnish. On these foundations, I shall now endeavour to enumerate in particular classes the principal families or groupes of nations into which the aborigines of America divide themselves.

SECTION XXXVII.

INHABITANTS OF CENTRAL AMERICA. 1. RACE OF TOLTECAS, CHICHIMECAS, AZTECAS.

IN many parts of the world are to be found tracts of great elevation where the climate and soil, and all the productions of the earth, are remarkably different from those of the adjacent lowlands, but nowhere else do we observe contrasts so striking in all the forms of living and inanimate nature as when we compare the lofty plain of Anahuac with the low intertropical countries of America. The chain of the Cordillera, which, in Peru, is cleft into parallel ridges, supporting between them broad valleys, becomes, in the latitude of Mexico, a concentrated mass of mountains, which itself constitutes the table-land, and over the surface of which peaks 16,000 and 17,700 feet in height are scattered. The whole high region of Mexico

is divided into four great uplands of different character and different natural productions. The first, comprehending the high valley, so termed, of Toluca, is raised 8530 feet above the sea; the valley of Tenochtitlan, where the royal city of Montezuma stood, 7460; that of Actopan, 6553; and the fourth, which is termed the valley of Istla, 3343. The rocks and mountains of Anahuac have the forms of ancient towers, and buttresses, and cones, or pyramids: great lakes, as those of Texcuco, Christobal, and Chalco, variegate its surface, of which they occupy nearly one fourth part. In these treeless plains, various forms of the cactus, the prickly manguey, or agave, and other plants of singular shape, overspread the soil, where the dumb dog and the bald wolf of Mexico or the xolotzcuintli, and various lacertine reptiles, wander. In such a country, where the seasons have neither a proper summer nor winter, and the climate is neither that of the temperate nor of the torrid zone, the Spanish invaders found a people equally singular, equally removed from the rudeness and simplicity of savage life, and from softer and more gentle manners which civilisation has elsewhere produced, combining great knowledge and skill in many useful and ornamental arts with the reckless cruelty of the fiercest barbarian. The Aztecas were diligent cultivators; they had not only the practice of working mines, and producing for use all the metals which their soil concealed, but could set gems in silver and gold, and perform fine works of art, which, as Clavigero says, astonished the workmen of Europe. The natives of Mexico erected stupendous edifices, which rivalled those of Egypt, and although they could not yet attain to the greatest of human inventions, perhaps only once achieved by men under the most favourable auspices, that of symbols representing the sounds of words, they had long aspired after it, and had contrived a method of recording events, and handing down to memory the passages of

their ancient history. The Mexicans had even made great advancement in science, and had a solar year, with intercalations on the principle of the Roman calendar. They appear to have been influenced by a deep sentiment of religion, though singularly perverted; had orders of priests performing the rites of a stately ceremonial, and splendid pomps and processions in honour of the gods, whom they worshipped through these mediators and with sacrifices of the most appalling cruelty, connected, as it appears, with the universally prevailing sentiment of mankind which calls for atonement and expiation. The accounts left by the "conquistadores" hardly suffice to furnish an adequate idea of their social state; but, as far as we can form an opinion, it does not appear that the civilised Aztecas had derived from their cultivation of arts any moral improvement or mitigation of that sullen malignity which seems common to the native tribes of the New World. Their gods had no attribute of clemency or mercy; they were demons, unrelenting avengers of guilt, the creatures of an evil conscience.

It is well known that the Mexicans professed to have records of considerable antiquity. They consisted of historical paintings, of which the traditional explanation was repeated orally by native Mexicans to some of their conquerors, and to Spanish and Italian ecclesiastics. They had also calendars carrying back the notation of time, and marking the different passages of their history.* The authenticity of these documents, and of the interpretation assigned to them, requires a more critical research than has yet been made. To the Abbé Clavigero, however, and Professor Vater, and M. de Humboldt, they have appeared worthy of credit; and though the style of representation in the earliest parts is evidently mythical, they

* See the magnificent collection of the historical paintings of the Mexicans by Lord Kingsbury.

will continue to hold their place among the archives of nations, and, as they are the only records of the past ages of the New World, to be objects of study to all those who attempt to investigate its history. The principal events recorded in these documents are the successive arrivals of three migratory nations in Anahuac from distant regions in the north-west. These nations were the Toltecas, the Chichimecas, and the Nahuatlacas. The latter were a band of seven tribes, one of which were the Aztecas, or proper Mexicans. The country whence the Toltecas issued was named Huehuetlapallan. Thence their progress began in the year 544 of our era; and this is the very oldest epoch in the history of the New World. They arrived at Tollantzinco, in the land of Anahuac, in 648, and at Tula in 670. In the reign of the Toltec king, Ixtlicuechahuac, in 708, the astrologer, Huematzin, composed the Divine Book, or Teo-amoxtli, which contained in hieroglyphics their history, their laws, their calendars, and their mythology. The Toltecas are said to have constructed the pyramid of Cholula, on the model of the pyramid of Teotihuacan. These are supposed to be the oldest of all the pyramids of the New World. Siguenza believed them to be the work of the Olmecas, more ancient inhabitants, of a different race from the Toltecas. It was under the Toltec dynasty, or even more early, that the Mexican Buddha, Quetzalcohuatl, appeared, a white man, bearded, and accompanied by strangers in black garments. High-priest of Tula, he founded religious ceremonies, while his brother, Huemac, exercised secular authority, and a double dynasty arose like the temporal and ecclesiastical Daires, or emperors of Japan. Pestilence destroyed the Toltecs in 1051. They migrated southwards, but some remained in Tula. The Chichimecas, a barbarous people, issued from their unknown country, Amaquemecan, and arrived in Mexico in 1070. Lastly, the Nahuatlacas, or Seven

Tribes, began their migration in 1170. They consisted of the Sochimilcas, the Chalcas, Tepanecas, Acolhuas, Tlahuicas, Tlascaltecas, or Teo-chichimecas, and Aztecas, or Mexicans, all of whom, as well as the Chichimecas, spoke the same language as the Toltecas. They issued from a country far to the northward called Aztlan, in 1064, or in 1160, according to another account. The Aztecs separated themselves from the other tribes. In 1325, they built the city of Tenochtitlan, the ancient Mexico, on the banks of the Lake Texcoco.*

Such is the outline of the history of the ancient Mexican race, as it seems to be portrayed in the historical paintings of which the Spanish conquerors obtained possession, and, as they supposed, the correct interpretation. We may, at least, infer from hence that tribes of the Mexican race, for the Toltecas and Aztecs and the other tribes above mentioned were one race, since they all spoke the same language, had ascended the central plain of Anahuac from the countries lying somewhere towards the north, and that their arrivals had been successive, and had continued for some centuries before the discovery of America. By the writers before cited, the substance of these accounts appears to have been fully credited.

The portraits of the ancient Aztecas, as Humboldt has observed, and some of their divinities, are remarkable for the depression of their forehead, giving a small facial angle; and this is a form which seems to have entered into the *beau idéal* of the race, and which many other American

* Among the most interesting, and probably the most authentic, remains of the literature of this singular race, are the hymns composed by Nezahualcojotl, king of Texcoco, in honour of the Supreme Being; and his elegy on the instability of human greatness, as proved by the fate of the tyrant Tezozomoe, translated into Spanish by the great nephew of this king, who was baptised by the name of Ferdinand Alva Ixtlil-xochitl.

nations imitate by artificial compression of the head. The characteristics of the present Mexicans are thus described by Clavigero:—

“The moral and physical qualities of the Mexicans, their tempers and dispositions, were the same as those of the Acolhuacans, the Tepanecans, the Tlascalans, and other nations, with no other difference than what arose from their different mode of education.

“The Mexicans are of a good stature, generally rather exceeding than falling short of the middle size, and well-proportioned in all their limbs. They have good complexions, narrow foreheads, black eyes, clean, firm, regular white teeth; thick, black, coarse, glossy hair, thin beards, and generally no hair upon their legs, thighs, and arms: their skin is of an olive colour.

“There is scarcely a nation upon earth in which there are fewer persons deformed; and it would be more difficult to find a single hump-backed, lame, or squint-eyed man among a thousand Mexicans than among a hundred of any other nation. Among the young women of Mexico, there are many very beautiful and fair; whose beauty is rendered more attractive by the sweetness and natural modesty of their behaviour.

“Their senses are very acute, especially that of sight, which they enjoy unimpaired to the greatest age. Their minds are at bottom, in every respect, like other children of Adam, and endowed with the same powers; nor did the Europeans ever do less credit to their own reason than when they doubted of the rationality of the Americans. Many persons allow the Mexicans to possess a great talent of imitation, but deny them the praise of invention,—a vulgar error, which is contradicted by the ancient history of that people.”

2. *Original Inhabitants of Mexico, and other Parts of Central America.*

We have seen that the Aztecas, or Mexicans, as well as their kinsmen and predecessors, the Toltecas, were foreigners in Anahuac, who entered that country from the north, and that the first body of this race entered Mexico about 640, as it is supposed, after the Christian era. Previously to that time, the same region had been inhabited by various races, some of whom had arts and civilisation, while others are said to have been barbarians. The former were spread far through Central America, as the splendid buildings of Palenque, and other places which have been lately described by Mr. Stephens, fully testify. Among the most ancient tribes, according to Clavigero and Humboldt, were the Olmecas, who are supposed by Boturini, one of the great collectors of Mexican antiquities, to have peopled the West India Islands and South America. They are known to have extended their migration to Leon de Nicaragua. The Olmecas divided the land of Mexico with the Xicalancas, the Coras, the Tepanecas, Tarascas, Mixtecas, Tzapotecas, and the Othomi.

The Othomi and Totonacs were two barbarous races who inhabited the country about Lake Texcucó, before the arrival of the Chichimecas, who were of the Mexican race. The Othomi are a very remarkable people, from the circumstance that, while all the other known languages of America are polysyllabic, and abounding with complicated constructions, the Othomi, as it has been proved by a late writer, a native of Mexico, Don F. Naxera, whose discovery has been particularly noticed by the great philologist, Du Ponceau, was a monosyllabic dialect. It would seem to belong to the same family of languages with the Chinese and Indo-Chinese idioms.

Farther to the northward, and beyond the northern

boundary of the Mexican empire, dwelt the Huastecas. It was discovered by Professor Vater that the Huasteca idiom is nearly allied to the languages of Yucatan and Guatemala; and this confirms the history of the Aztec conquest of Anahuac. Huastecapan is separated from those southern districts by the whole of Acolhuacan, and by a great part of the Mexican empire. The people must have been cut off from each other by the immigration of the Mexicans. Between the Maya, which is the idiom of Yucatan, the Poconchi of Guatemala, and the northern Huasteca, Vater has proved the existence of an extensive analogy; and there is reason to believe that the Maya was the common language of Cuba, Jamaica, and Hispaniola. In the neighbouring Chiapa, at least ten languages are enumerated. The people of this country had hieroglyphical paintings, and a computation of time, analogous to that of the Mexicans. They also, according to their tradition, came from the north under a patriarch, Votan, and had historical paintings. Between Chiapa and Mexico were the Zapotecas and Mixtecas, who had peculiar languages and systems of mythology.

The Tarascas, who inhabit the fertile and extensive country of Mechoacan, to the north-west of Mexico, were always independent of that kingdom. They had a sonorous and harmonious language, distinct from all others. Their country was very populous, and in arts and cultivation they were equal to the Mexicans, who could never subdue them; but their king submitted voluntarily to the Spaniards. Before we leave the nations of Anahuac, it may be worth while to remark, that although they differed so much in language, they generally considered themselves as descended from the same race, and that they had even mythological stories which accounted for the diversities of their languages. Acosta has preserved one of these tales, in which the Tarascas are asserted to have spoken originally the

language of the Aztecas, and to have emigrated with that people from Atzlan.

According to this tale, the Aztecas, arriving after a long peregrination at Mechoacan, were desirous of settling in so pleasant a country, which was, however, too small for the whole nation. Their god, Huitzilopochtli, consented that a part might remain, and, while they were bathing in the lake of Pazcuaro, advised the others to steal their clothes, and pursue their journey. The former party were so incensed on being thus robbed, that they resolved to separate themselves for ever from their thievish brethren, and accordingly adopted a new language, the Tarasca.

Gomara relates that an allegory was current among the Mexicans, of a more extensive meaning. An old man, named Iztac-Mixcoatl, and his wife Itancueitl, had six children, each of whom came to speak a different language, called Xolhua, Tenoch, Olmecatl, Xicallancatl, Mixtecatl, and Otomotl, the names appropriated to six of the principal nations of Anahuac.

3. *Traces of the Aztec Migration.*

In the countries lying to the eastward of the Gulf of California, between the sea-coast and the highest ridges of the Cordillera, and reaching northward as far as the great rivers Gila and Colorado, many traces are found of the temporary abodes of the Aztecas, during their migratory march which probably took place through this region.

Ruins have been found in various places in the countries above mentioned, lying to the southward of the Gila, which, connected with local traditions remaining among the inhabitants, are supposed to mark the different stations of the Aztecas in their journey towards Anahuac: these vestiges are said to coincide with and confirm the accounts transmitted by the Mexican historians. Near Nayarit are seen earthen mounds and trenches, which tradition assigns to

the Cora. These people are said to have raised them as a defence against the Aztecas, when in their way from Hue'colhuacan to Chicomoztoc, where the Seven Tribes separated. Stations of the Aztecas are supposed to have been recognised by some extensive remains. The most celebrated of these is near the river Gila, where there are ruins of edifices built like those of Mexico, and manifestly the work of a people advanced in arts. They are termed the Casas Grandes. Nations speaking various languages inhabit the provinces of Sinaloa, and Sonora, and in the missions of New Biscay, which lie between Mexico and the river Gila. According to Ribas, all the languages of Sinaloa contain numerous words resembling the Mexican. Of such, he says that he could furnish a long catalogue, which appears to prove that some ancient connexion subsisted between the people of these countries and the Mexicans: their languages are said, however, to differ from the Mexican in grammatical structure.

The mountains of Tarahumara and of Pimeria Alta, extending from New Biscay into Sonora, give name to the missions of those countries. The natives of Tarahumara have a peculiar language. The Eudeve and Oyata, in Pimeria, are said by Clavigero to resemble the Tarahumara so closely, that they must all have sprung from the same root. But the language of the Cora, a nation inhabiting the missions of Nayarit, and that of Tarahumara, above mentioned, have long been known to bear a decided relation to the Mexican. The Cora agrees with the Mexican, according to the result of Vater's researches, not only in its vocabulary, but very remarkably in its grammatical structure. This resemblance is of such a description as to prove that the Cora nation are descended, at least in great part, from the same stock as the ancient Aztecas.

The farthest vestige of what may be considered as Mexican civilisation toward the north is in the neighbour-

hood of the Yaquesila, which flows into the Rio Colorado. The Moqui, and other tribes who inhabit this region, are said by the missionaries who visited these countries in their journey from the missions of Pimeria, to reside in towns, or villages, containing two or three thousand inhabitants. They are clothed, and their houses have several stories and terrasses, and are constructed in the same manner as the Casas Grandes, and the houses of ancient Mexico.

SECTION XXXVIII.

OF THE ESQUIMAUX, OR KARALIT.

THERE are two races among the aborigines of North America, and only two, who may be traced nearly across the whole continent, from the Pacific to the Atlantic Ocean. These are the two northern races of the Esquimaux and Athapascas. There are several dialects among them, but the proximity of these to each other is astonishing, if the extent of space over which they are spread is considered.

The Esquimaux, though they hunt during their short summer, are obliged to draw their principal sustenance from the sea, and consequently they are rarely found more than 100 miles from the sea-coast.

The name of the Esquimaux is derived, according to M. Charlevoix, from an Algonquin or Abenaki word, and means "Eaters of raw fish." They call themselves by different names in different places, but their most prevalent designation is Karalit. The Esquimaux inhabit the shores of all the seas, bays, inlets, and islands of America, north of the 60° of north latitude; from the eastern coast of Greenland, in longitude 20°; to the Straits of Behring,

in longitude 167° west. On the Atlantic, they reach eastward along the coast of Labrador to the Straits of Belle-isle, and within the Gulf of the River St. Lawrence. Towards the west, they may be traced along the shores of the Pacific to the extremity of the Peninsula of Alaska, and thence to the neighbourhood of Mount St. Elias, where they border on the Kolushians. The Konæges and Tschugazzi are the southernmost tribes of Esquimaux that are known in this direction,* as reaching down the western side of North America, along the shore of the Pacific. The whole length of the coast of the Esquimaux is computed by Mr. Gallatin to be not less than 5400 miles, without reckoning the inlets of the sea.

I have already described the form of the skull peculiar to the Esquimaux. The description given by Crantz of the Greenlanders may well apply to the whole race. He says that they are for the most part under five feet in stature. He adds, "That they have well-shaped and proportioned limbs. Their face is commonly broad and flat, with high cheek-bones, but round and plump cheeks; their eyes are little and black, but devoid of sparkling fire; their nose is not flat, but small, and projecting but little; their mouth is little and round, and the under lip somewhat thicker than the other." "They have universally coal-black, straight, strong, and long hair on their heads, but no beard, because they root it out. Their hands and feet are little and soft, but their head and the rest of their limbs are large. They have high breasts and broad shoulders: their whole body is fat."

M. Charlevoix, in his history of New France, has given a very good description of the Esquimaux, and there are some remarkable particulars in his account. He says, "*Il est certain que de tous les peuples connus de l'Amérique,*

* "Synopsis of the Indian Tribes of North America," by the Honourable Albert Gallatin. "*Archæologia Americana*," vol. ii. p. 10.



il n'en est point, qui remplisse mieux que celui-ci, la première idée que l'on a eue en Europe des sauvages. Il est presque le seul où les hommes ayent de la barbe, et ils l'ont si épaisse jusqu'aux yeux, qu'on a peine à découvrir quelques traits de leur visage. Ils ont d'ailleurs je ne sçai quoi d'affreux dans l'air, de petits yeux effarés, des dents larges et fort sales, des cheveux ordinairement noirs, quelquefois blonds, fort en désordre, et tout l'extérieur fort brute. Leurs mœurs et leur caractère ne démentent point cette mauvaise physionomie. Ils sont féroces, farouches, défiants, inquiets, toujours portés à faire du mal aux étrangers.

“Leurs cheveux blonds, leurs barbes, la blancheur de leur peau, le peu de ressemblance et de commerce, qu'ils ont avec leurs plus proches voisins, ne laissent aucun lieu de douter, qu'ils n'ayent une origine différente de celle des autres Américains.”

SECTION XXXIX.

ATHAPASCAS, OR CHEPEWYANS.

THE name of Athapascas has been given by Mr. Galatin to a widely-spread nation in North America, termed Chepewyans by Mackenzie, who had a very imperfect idea of their extension. This designation is derived from the original name of the Lake of the Hills, and the adjoining country, which is in the centre of the territory possessed by the tribes of this race.

The country of the Athapascas reaches from the western shore of Hudson's Bay, across the whole American Continent, to the confines of the Kolushian tribes, immediately on the coast of the Pacific. Its southern boundary is the

river Missinippi, or the Churchill river, which falls into Hudson's Bay. This boundary line ascends from the mouth of that river to its source, and is thence continued in a direction nearly due west. The country of the Athapasca race reaches from this line northward to that of the Esquimaux. The Athapascas may thus be considered as occupying the whole interior of North America to the northward of the latitude of the Missinippi, behind the coast of the Kolushians, or to the eastward of them, and to the southward of the Esquimaux, whose enemies and neighbours they are through the whole frontier of that race to the westward of Hudson's Bay. The Northern Indians, the Beaver Indians, the Mountain Indians, the Tacallas, or Carriers, the Sussees, are all tribes of Athapascas, in the midst of whose territory is the whole chain of the Rocky Mountains to the northward of the 52° north latitude.

Mackenzie has described the Chepewyans, or Athapascas. He is unwilling to include them under the name of native Americans. He says, "Their progress is easterly, and, according to their own traditions, they came from Siberia; agreeing in dress and manners with the Eastern Asiatics. They have a tradition among them that they came originally from another country inhabited by very wicked people, and had traversed a great lake, which was narrow, shallow, and full of islands, where they suffered great misery, it being always winter, with ice and deep snow. At the Copper Mine River, where they made the first land, the ground was covered with copper, over which a body of earth has since been collected to the depth of a man's height. They believe, also, that in ancient times their ancestors lived till their feet were worn out with walking, and their throats with eating. They describe a deluge, when the waters spread over the whole earth, except the highest mountains, on the tops of which they preserved themselves."

SECTION XL.

THE GREAT ALGONQUIN-LENAPE, AND IROQUOIS RACES.

THE greater part of Canada, and of the country, now belonging to the United States, which lies to the eastward of the Mississippi, was inhabited at the era of its discovery by tribes belonging to two principal races. The Algonquins and the Lenni-Lenápe, or Delaware Indians, were two of the most powerful and celebrated tribes in one of these races: to the other belonged the people who were termed by French writers Iroquois. These names, as above set down, may be made to comprehend the two races respectively, though neither was a general appellation. Both races were subdivided into a great number of tribes, who formed individually distinct nations, though they respectively recognised their kindred to each other. The Algonquin-Lenápe were the most extensively spread people in all Northern America. The territory of the Iroquois was nearly surrounded by lands belonging to that race. For that reason, and because the two nations have ever been nearly connected in history, I shall describe them, as Mr. Gallatin has done, in one section.

The limits of the Algonquin-Lenápian territory towards the north is the river Missinippi, which separates them from the Athapascas, or Chepewyans. The whole course of that river, from its source in the Rocky Mountains to its mouth in the Hudson's Bay, divides the Athapascas on its left bank from the Algonquin nations on the right. The latter, however, are also found on the east side of Hudson's Bay, and a continuation of nearly the same line forms their northern limit through the land of Labrador, where, there being no Athapascas, they border immediately

on the Esquimaux. On the east, they were extended along the coast of the Atlantic, from the mouth of the river St. Lawrence to the vicinity of Cape Hatteras. This is the eastern boundary of the country occupied by the Algonquins and Iroquois. The southern limit is as follows:—An irregular line drawn from Cape Hatteras to the confluence of the Ohio and the Mississippi separates the Iroquois and the Algonquin nations on one side from the territories of the southern people on the other, who will be mentioned in the following section. On the western side, the Algonquin race is generally limited by the river Mississippi, from the point before mentioned up to its source. Farther northward, the tribes of this race are separated from the Sioux by Red River, which falls into Lake Winnipeg. Thence northward to the Mississippi the line is unknown.

The Iroquois, a people distinct from the Algonquins, but similar to them, and waging almost perpetual warfare with them, consisted formerly of two separate bodies. The northern Iroquois were entirely surrounded by Algonquin-Lenápi tribes; they occupied countries difficult to define, extending from the neighbourhood of Lake Huron to the Ohio. The southern Iroquois were the Tuscaroras, in Virginia and North Carolina.

History of the Algonquin-Lenápe.

From the Atlantic to the Mississippi the names of rivers and mountains are, as Dr. Barton observes, chiefly Algonquin words; examples are those of Massachusetts, Connecticut, Monongahella, Alleghany, Muskingam, Savannah, and Mississippi. One great branch of the race were the Delaware Indians, or Lenni-Lenápe. Their traditional history, as collected by Heckewelder, is as follows. The Lenni-Lenápe, or Original People, as their ancestors have handed down, dwelt long ago in a very distant country,

in the western part of the American Continent. For some reason, now forgotten, they determined on migrating to the eastward, and accordingly set out together in a body. After a long journey, and many nights' encampment—by which they mean the halt of a year in one place—they at length arrived on the Namæsi-Sipu, River of Fish, or Mississippi, where they fell in with the Mengwe, or Iroquois, who had likewise emigrated from a distant country, and had struck upon the river somewhat higher up. Their object was the same as that of the Lenápe, they were proceeding to the eastward, until they should find a country that pleased them. With this nation, destined to be their future enemies and destroyers, the Lenápe formed a confederacy, and both united their forces against a common foe. This was a powerful nation, whom their spies had discovered in the country eastward of the Mississippi, termed Talligewi, or more properly Alligewi, who had built many large towns on the rivers flowing through their land. These people were a remarkably tall and stout race, higher in stature than the tallest of the Lenápe; they were finally overcome by the latter, and being expelled from their territory, fled down the Mississippi, whence they never returned. The Alleghany river, or Ohio, is still called after them by the Delawares, Alligewi-Sipu, or River of the Alligewi; and the chain of mountains also preserves their name. The conquering nations divided the country eastward of the Namæsi-Sipu among themselves. The Lenápe took possession of, and gradually migrated into, the country to the south, and settled on the four great rivers,—Delaware, Hudson, Susquehannah, and Potomac; and the Mengwe, or Iroquois, occupied the lands farther northward, in the vicinity of the great lakes, and on their tributary streams. This migration, according to the tradition of the Lenápe, was the cause of the division of their race into several bodies. Some remained beyond the Mississippi, and

another body near that river on the eastern side ; but the larger number settled on the Atlantic. This vast body of the Lenápe on the Atlantic became divided into three tribes, termed the Unamis, Unalachtigo, or Turtle and Turkey, who settled near the sea, from the Hudson river to beyond the Potomac, and the Minsi, or Wolf tribe, farther westward : these people were commonly called Monseys.

From these three tribes, comprising the nation termed Delawares by the Anglo-Americans, have gradually descended many other divisions of the same race, who continued to acknowledge the Lenápe as their parent stock, or as their *grandfather*.

Northern Tribes of the Algonquin-Lenápe Race.

The northern tribes belonging to this family of nations are the Kristenceaux, or Crees who border towards the north, on the Athapascas, and reach from Hudson's Bay to the Rocky Mountains, the Algonquins and Chippeways, or Ojibways, the Ottawas, and the Potowatomis and the Mississagues.

The north-eastern division, in Mr. Gallatin's enumeration, are the Algonquins of Labrador, the Micmacs, the Etchemens, and the Abenakis.

These nations have been described by Charlevoix, La Hontan, and other French writers on the history of Canada.

The eastern division comprises all the tribes of New England. The Delaware, or Lenni-Lenápe, were acknowledged according, to La Hontan, by a long list of nations, as their primitive ancestors, or, in the Indian phrase, as their grandfather. The Minsi, and the Mohicans, or Mohegans, the Nachitoches of Maryland, the Susquehannahs, the Pohatans of Virginia, and the Pamlicos of North Carolina, belong to this division of the Algonquin race. The languages of these nations have been grammatically examined,

and grammars and dictionaries of some of them have been made by various writers of the United States, among whom are the celebrated Jonathan Edwards, Eliot, Heckewelder, Zeisberger, Pickering, and the great philologist of the New World, the venerable Du Ponceau.*

It was with the Lenni-Lenape, or Delawares, that William Penn made his celebrated treaty. In his time the Delawares had been subjugated and "made women" by the Iroquois, so that Penn and his followers were obliged to purchase the right of possession from the Delawares, and that of sovereignty from the Five nations.

The western branch of the Algonquin race are the Menomonies, called by the French "Folles Avoines," or "Wild Oats," the Miami, or Illinois tribes, the Sauks, Foxes, and Kickapoos, and, lastly, the Shawnos. A long list of inferior names might be enumerated: I have confined myself to the prominent tribes.

The Iroquois Tribes.

The Iroquois, entirely distinct from the Algonquin race, have been singularly associated with that family of nations in the various passages of their history. The northern Iroquois consist of two divisions,—the eastern, who are the famous Confederacy of the Five nations, and the western, or Four nations, of which the Wyandots, termed by the French Hurons, are the principal tribe. When the Five nations

* The history of these nations presents many curious and interesting passages; particularly the accounts of the wars of Uncas, chief of the Mohicans, and the wars of King Philip, Sachem of the Wampanoags. They are detailed with great clearness in the classical work of Mr. Gallatin.

We expect a copious and ample development of the grammatical system of the Cree or Kristeno language from the pen of Mr. Howes, who possesses an intimate knowledge of the subject, and has long been engaged in preparing and getting through the press a Cree grammar, under the auspices of the Royal Geographical Society.

were engaged in deadly feud with the Algonquin tribes, the Wyandots were the head and principal support of the Algonquin confederacy, and even the Delawares, who claim to be the elder branch of the Lenápe race, recognise the superiority of the Wyandots, whom they still call their *Uncles*; the right of ancient sovereignty is conceded to them. Their real name is probably Yendots; they concentrated themselves near Lake Huron, and have cultivated agriculture more than any other native race. The Iroquois nations in general were a people of superior character to the Algonquin tribes, and had gained a decided ascendancy over them before the discovery of America. Most of these tribes are now nearly extinct, the result in part of their intestine warfare, and in part of the small-pox and other diseases, and the vices introduced among them by Europeans. The French Catholic missionaries were indefatigable in their attempts to convert them to Christianity, and eight or ten Jesuits suffered death among the Hurons in the pursuit of this work of piety.

Physical Characters of the Algonquin and Iroquois.

It does not appear that there are any very strongly marked differences in physical character between the nations belonging to these two races.

The descriptions given by Mackenzie of the Knisteneaux, and Professor Keating's account of the Potowatomi near Lake Michigan, may serve for a general portrait of the Algonquin-Lenápe. They are as follows:—

“The Knisteneaux are of moderate stature, well-proportioned, and of great activity. Their complexion is of a copper colour, and their hair black, which is common to all the natives of America.” To this observation some exceptions are afterwards mentioned by the writer himself. “It is cut in various forms, according to the fancy of the several tribes; and by some is left in the long, lank flow

of nature. They very generally extract their beards, and both sexes manifest a disposition to pluck the hair from every part of the body and limbs. Their eyes are black, keen, and penetrating, their countenance open and agreeable, and it is a principal object of their vanity to give every possible decoration to their persons. A material article in their toilets is vermilion, which they contrast with their native ochre, white and brown earths, to which charcoal is frequently added. Of all the nations I have seen on this continent, the Knisteneaux women are the most comely; their figure is generally well-proportioned, and the regularity of their features would be acknowledged by the most civilised people of Europe; their complexion has less of that dark tinge which is common to those savages who have less cleanly habits.

“The Potawatomi are for the most part well-proportioned, about five feet eight inches in height, possessed of much muscular strength in the arm, but rather weak in the back, with a strong neck, and endowed with considerable agility; their voice is feeble and low, but when excited, very shrill; their teeth are sound and clean, but not remarkable for regularity. In persons of feeble habit or of a scrofulous tendency, the teeth are found to decay much faster than in others. Dentition is said to be a painful process among Indian children, a circumstance which we had not expected. Their complexion is very much darkened by exposure to the sun and wind, while those parts which are kept covered are observed to retain their native brightness. Children are red when new-born; after a few years they assume a yellow colour.” Some other observations are added, tending to prove that all the organs of sense are very perfect in these tribes, as well as the physical powers in general. Kalm has described the Hurons, and some other tribes of the Iroquois nation. From his account, it appears that they do not differ

remarkably in person from the Algonquin race. He says, "The Hurons are tall, robust people, well-shaped, and of a copper colour; they have short black hair, which is shaved on the forehead from one ear to the other. The Anies, another Iroquois tribe, speaking the Huron language, are equally tall. The Hurons seem to have a longer, and the Anies a rounder face. The Anies have something cruel in their looks. Both the Hurons and Anies are taller than the Mickmacks. The latter speak a different language." They have already been mentioned as an Abenaki tribe, and therefore of the Algonquin race. Kalm says, "I have not seen any Indians whose hair was

Fig. 86.

Thayendanegea, a Mohawk Chief.





so long and straight as theirs. Almost all the Indians have black, straight hair: however, I have met a few whose hair was pretty much curled; but the Indians of Canada have been somewhat intermixed with the French."

The Mohawks are a tribe of the race of Iroquois. A portrait of the Mohawk chief, Thayendanegea, may give some idea of their type of countenance.

I have selected from Mr. Catlin's admirable collection of original paintings two portraits of warriors of the tribe of Sauks and Foxes, more properly termed, according to Mr. Gallatin, the Musquakiúk, or "Red Clays."* They belong to a western branch of the Algonquins, and may serve as specimens of the Lenápián races. One of them is the celebrated chieftain Black Hawk, the other Nah-pope, a warrior of the same tribe. (See *Coloured Plates*.)

SECTION XLI.

OF THE ALLEGHANIAN RACES, OR NATIONS LIVING TO THE SOUTHWARD OF THE LENÁPE AND IROQUOIS.

In the southern parts of the territory of the United States, there were formerly a multitude of distinct races, that is, of races speaking distinct and wholly unconnected languages. Most of these have become extinct: those who survive are some remnants of the Catawhas, the Cherokees, the Choctaws, and the Chickasah, and the tribes partly or wholly included in what is termed the Creek confederacy: these are the Muskhogees, of the race of the Seminoles, the Uchees, and the Natchez, and some others. As all these nations live on the southern parts of the Alleghany

* "Archæologia Americana," vol. ii. p. 61.

Mountains, or in the neighbourhood of rivers which take their rise in that chain, I shall adopt, in describing them, the collective term above expressed, not because it is a very good one, but because it is the best I can find.

The Cherokees.

The history of the Cherokees has been admirably sketched by Mr. Gallatin, to whom I must refer the reader for more extended information. Their name, rightly pronounced, is Chilahees, or more properly Tsalakies. Their territory was to the north and south of the south-westerly continuation of the Appalachian Mountains. In the time of Adair, who lived in their country, the number of their warriors was estimated at 2300: they are now 15,000, including about 1200 Negroes in their possession; so that, as Mr. Gallatin observes, they appear to have increased.

It is probable that the Cherokees are originally a branch of the race of Iroquois. Dr. Barton and Mr. Gallatin agree in the opinion that there is an essential, though remote affinity, between the languages of these races. Their idiom is now a written language. A native Cherokee, Sequoyah, termed by the Anglo-Americans Guess, has invented for writing it a syllabic system of letters, which, according to Mr. Gallatin, is better adapted for expressing the words belonging to it than our alphabetic characters. The Cherokees have now written laws, and seem likely to improve in civilisation, and to preserve their name to future ages, and to prove to the world, what some prejudiced persons have denied, that the native races of America are capable of receiving and appropriating the blessings of Christianity. We are informed by Mr. Catlin, who visited the settlement of the Cherokees and Owahs, or Muskogees, on the river Arkansas, in Louisiana, that they have fine farms and immense fields of wheat, and live

in good houses. He adds, "The Creeks, as well as the Cherokees and Choctaws, have good schools and churches established amongst them, conducted by excellent and pious men, from whose example they are drawing great and lasting benefits."

2. The Catawhas, akin to the Woccons, the Cheraws, and Congarees, are feeble remains of a distinct nation who occupied the country on the Cheraw and other districts to the eastward of the Cherokee territory. Their language has some affinities to the Muskhogee.

3. The Muskhogeas form seven-eighths of what is termed the Creek confederacy. The Seminoles, or, properly, Isty-Semole, that is, "Wild Men," speak the same language, but are not included in the confederacy. Several other small tribes of distinct races are included in this league, among whom are reckoned the remains of the once celebrated Natchez, who came from the Mississippi, and the Uchees, ancient inhabitants of the country on the Coosa river.

4. The Chickasahs and Choctaws, properly Chahtas, which means "Flat Heads," different nations, but of one race, formerly inhabited most of the country on the Mississippi, as far upwards, or nearly so, as the Ohio. Mr. Gallatin is of opinion that the language of this race is remotely allied to the Muskhogee.

The numbers of these southern nations, according to the estimate of the American War Department, are as follows :—

The Cherokees	15,000	
The Choktaws	18,500	} 24,000
The Chikasahs	5,500	
The Muskhogeas, Seminoles, and Hilchitees	26,000	
The Uchees, Alibamons, Coosadas, and Natchez	2,000	
		<hr/> 67,000

The Alleghanian races preserve among them many remarkable customs, once common, more or less, to many American nations, which indicate a cultivation of mind, and even a refinement in political institutions, wonderful when compared with their general habits. These were the people among whom Adair fancied that he recognised the institutions of Judaism. The Cherokees had a city of refuge, or peace, Echoteh, where even murderers found a temporary asylum. A perpetual fire was there kept up, and it was the residence of the "*beloved men*," in whose presence no act of violence could be committed. These were different persons from the war-chieftains of tribes. Charlevoix and Du Pratz saw the temple and the sacred and perpetual fire of the Natchez. They worshipped the sun and fire. According to Charlevoix, most Indian nations are divided into three tribes, or clans, each of which is named after some animal, as the Wolf, the Turtle, and the Bear, of the Hurons. No man was allowed to marry in his own clan, or a woman who had the same "*Totem*," or clan-name, as his own; and according to Loskiel, the division into clans originated in the intention to prevent the possibility of marriages among blood-relations. These institutions were not peculiar to the southern tribes, as they prevailed extensively among the Lenápe, and among the Sioux, a great family of nations, to the westward of the Mississippi.

Physical Characters.

The following account of the Cherokee and Muskhogee, or, as he terms them, Muscogulges, is from Mr. Bartram's travels in America. "The males of the Cherokees, Muscogulges, Seminoles, Chicasaws, Choctaws, and confederate tribes of the Creeks," says Bartram, "are tall, erect, and moderately robust; their limbs well-shaped, so as generally to form a perfect human figure; their features regulâr,

and countenance open, dignified, and placid; yet the forehead and brow, so formed, will strike you instantly with heroism and bravery; the eye, though rather small, yet active and full of fire, the iris always black, and the nose commonly inclining to the aquiline. Their countenance and actions exhibit an air of magnanimity, superiority, and independence. Their complexion is of a reddish brown, or copper colour, their hair long, lank, coarse, and black as a raven, and reflecting the like lustre at different exposures to the light. The women of the Cherokees are tall, slender, erect, and of a delicate frame; their features formed with perfect symmetry; the countenance cheerful and friendly; and they move with a becoming grace and dignity.

“The Muscogulge women, though remarkably short of stature, are well formed; the visage round; features regular and beautiful; the brow high and arched; the eye large, black, and languishing, expressive of modesty, diffidence, and bashfulness; they are, perhaps, the smallest race of women yet known, seldom above five feet high, and I believe that the greater number never arrive to that stature; their hands and feet not larger than those of Europeans of nine and ten years of age; yet the men are of gigantic stature, a full size larger than Europeans; many of them above, and few under, six feet, or five feet eight or ten inches. Their complexion is much darker than any of the tribes to the north of them that I have seen. This description will, I believe, comprehend the Muscogulges, their confederates, the Choctaws and the Chicasaws, excepting, however, some bands of the Seminoles, Uchees, and Savannaws, who are rather taller and slenderer, and their complexion brighter.

“The Cherokees, are yet taller and more robust than the Muscogulges, and by far the largest race of men I have seen; their complexion brighter and somewhat of an olive

cast, especially the adults ; and some of their young women are nearly as fair and blooming as European women."

Mr. Catlin has given a very interesting account of the settlement of the Cherokees and Muskhogees in Louisiana, whither they have been removed by treaty with the United States government. He says, "They occupy a country in the states of Mississippi and Alabama ; but by a similar arrangement, and for a similar purpose, with the government, have exchanged their possessions there for a country adjoining to the Cherokees, on the south side of the Arkansas, to which they have already removed, and on which, like the Cherokees, they are laying out fine farms, and building good houses, in which they live, in many instances surrounded by immense fields of corn and wheat. There is scarcely a finer country on earth than that now owned by the Creeks ; and, in North America, certainly no Indian tribe is more advanced in the arts and agriculture than they are. It is no uncommon thing to see a Creek with twenty or thirty slaves at work on his plantation."

The annexed coloured Plate of Tuck-ee, a Cherokee warrior, from an original painting by Mr. Catlin, affords a specimen of the race, and is interesting as the portrait of a very remarkable person. He was the leader of a colony of his kindred into the remote interior of America. An account of him will be seen in page 121 of the second volume of Mr. Catlin's work.

Tribes between the Mobile River and the Mississippi, and thence to the Red River.

A number of small tribes formerly inhabited the country between the Mobile and the Mississippi.

The Chitimaches were a distinct tribe, who, according to their own traditions, had come from the west ; they are now reduced to 300 souls, and live incorporated with the Creeks, but preserve their language. In the second and



third plates of this volume there is an engraving of a skull of a Chitimache chief, brought from a tumulus near the Mississippi by Dr. Daubeny, to whose kindness I am indebted for it. It bears, as may be seen, a striking resemblance to a Chinese cranium, represented in the same plate. The Chinese face is somewhat flatter, but the difference is trifling.

The most complete account of the small tribes still existing to the westward of the Mississippi, and thence to the Red River, has been drawn out, as Mr. Gallatin says, by Dr. Sibley, of Natchitoches. They consist of tribes who have crossed the Mississippi within memory, and of others considered as native. The first class embraces the Appalaches, the Alibamas, and many others; the second, the Caddoes, and other tribes less celebrated. It is remarked of the Caddoes, that they formerly lived 300 miles up the Red River, on a prairie near an eminence, on which they say, that after all the world had been drowned in a flood, the Good Spirit placed one family of Caddoes, from which all the Indians have originated.

SECTION XLII.

OF THE NATIVE AMERICAN RACES TO THE WESTWARD OF THE MISSISSIPPI.

1. *Of the Sioux and Pawnees.*

THE Sioux, and the tribes belonging to the same stock, are one of the most widely extended families of nations among the aboriginal races of North America. The history of this people is interesting in many points of view, and particularly on account of the physical varieties displayed in some of their tribes. The whole family of the Sioux is divided by Mr. Gallatin into four departments, or separate

stems. These are, 1. The Winebagos; 2. The Sioux proper, or Dahcotas, and the Assiniboins; 3. The Minnetari and tribes allied to them; 4. The Osages, and other kindred tribes in Southern Louisiana.

1. The Winebagos, known by that name among the English, who derived it from the Algonquins, are the Puans of the French: among themselves they are called *Hochungohrah*, or the Trout Nation. Their abode is on the Fox river of Lake Michigan, and thence northward to the Winconsin. They are about 4600 souls.

2. The Sioux proper or Naudowessies, who call themselves Dahcota, and sometimes the "Seven Fires," are divided into seven tribes. They occupy extensive tracts on the Upper Mississippi, and on St. Peter's river; and some extending as far to the westward as the Missouri. The four most eastern tribes of the Dahcotas are called "Gens du Lac," and "People of the Leaves." The first of these cultivate the land in a country eastward of the Mississippi, extending from the Prairie du Chien to the Spirit Lake, a tract extending through three degrees of north latitude, viz. from 43° to 46°. The western tribes are the Yanktons, Yanktoanans, and the Tetons. It is believed that the whole Sioux nation amounts to about 20,000 souls. The Assiniboins, or Stone Indians, are a detached body of the Sioux who live on the Red River of Lake Winipek. The Shyennes have also been taken for Sioux; but it is reported that they have a peculiar language.

The Sioux are a people of singular and interesting character, and they preserve the original habits of the North American aborigines much more than the eastern races. Carver, who travelled in their country 100 years ago, drew a lively picture of their manners. The missionary Heckewelder supposed their language to be distantly allied to the Iroquois; but in this he is not supported by later writers. "The Dahcotas," says Professor

Keating, who travelled in their country some years since, "are a large and powerful nation of Indians, and distinct in their manners, language, habits, and opinions, from the Chippeways, Sanks, Foxes, and Nahiaawah, or Kilisteno, as well as from all other nations of the Algonquin stock. They are likewise unlike the Pawnees and the Minitaris, or Gros Ventres." Major Pike says, "Their guttural pronunciation, high cheek-bones, thin visages, and distinct manners, together with their own traditions, supported by the testimony of neighbouring nations, put it in my mind beyond the shadow of a doubt that they have emigrated from the north-west point of America, to which they had come across the narrow straits which in that quarter divide the two continents, and are absolutely descendants of a Tartar tribe."

Pike, however, must have been mistaken in one respect, for we are assured by Professor Keating that the Dahcotas have no tradition of ever having emigrated from any other place: they believe that they were created by the Supreme Being on the lands which they at present occupy.

3. The third branch of this family of nations are the Minetari; their language is of the same stock, though remotely connected with the Dahcota.

Among the Minetari nation are included three tribes, the Mandans, a small tribe, the stationary Minetari, and the tribe called Crow Indians.

The proof that these three tribes are of one kindred, and that allied to the race of Sioux, is to be found in the affinity of their languages, of which full evidence has been adduced by Mr. Gallatin. The moral and physical history of these several tribes presents some most curious traits. The Mandans, being of lighter complexion than their neighbours, are supposed by many to have given rise to the story of Welsh Indians in North America. They have among them a singular tradition as to their origin: they

say that they came from under ground by means of a great vine, which, breaking under the weight of some of them, has left behind a part of their nation, whom they expect to join after death. Of the Mandans and Minetaris, we have some striking and remarkable details in the graphic description of Mr. Catlin.

4. The fourth division of the Sioux race comprehends several nations spread through the southern parts of the great Missourian valley, and inhabiting the banks of rivers which flow into its channel. They are the Osages, or Wausashe, on the river Osage, the Kansas, the Ioways, the Missouris, the Ottoes, the Omahaws, or Mahaws, and the Puncas. The affinity of these nations to the Sioux has long been known.* The Osages consider themselves as indigenous; but the tradition of the last five tribes is that they came from the north together with the Sioux Winibagoes, who remained near Lake Michigan, while they proceeded further south.

The Pawnees, of whom there are two nations, the Pawnees proper and the Ricaras, or Black Pawnees, settled at the ground on the river Platte, to the westward of the Ottoes. They have a distinct language from all others in America, unless, as Mr. Gallatin observes, it should be found that the Panis of the Red River have a kindred dialect.

Of the Physical and Moral Character of the Sioux and other Nations on the Missouri.

We are informed by Mr. Gallatin that the only agricultural tribes to the westward of the Mississippi are the Sauks and Foxes of the Algonquin race, to the northward of the Red River, the Pawnees, and among the nations of the Sioux family, only those which belong to the southern

* Pike's "Exploratory Travels," p. 172.

groupe, besides the Mandans and the Stationary Minnetariss. "The six western tribes of the Dahcotas, the Assiniboins, the Crows, and all the other tribes not yet enumerated, whether east or west of the Rocky Mountains, cultivate nothing whatever, and those east of the Rocky Mountains subsist principally upon the meat of the buffalo. But whether erratic or agricultural, there is a marked difference between the habits and character of all the Indians who dwell amidst the dense forest which extends from the Atlantic to the Mississippi and those of the inhabitants of the western prairie. These are every where less ferocious than those on the eastern side of the Mississippi. Like all savages, they put to death the prisoners taken in battle; but the horrid practice of inflicting on them the most excruciating torture for days together, does not appear to have prevailed any where beyond the Mississippi. These observations seem, however, to apply more forcibly to the southern cultivating tribes of the Sioux family, and to the Pawnees. Dr. Say, during his residence among the Omahaws, collected some important facts, which are equally applicable to their neighbours on the south of the Missouri, of either of those two families.

"They reside in their villages at most five months of the year, principally for the purpose of planting, cultivating, and gathering maize, and few other vegetables. Two winter months are employed by the men in hunting beaver and other fur animals. During the rest of the year the whole population remove to the buffalo-grounds, subsist on its meat, and preserve a portion of it.

"They address prayers to *Wahconda*, the Creator and Preserver of the world, to whom they ascribe infinite power and omnipresence. But, although they believe in a future life, it cannot be said that this vague belief has any important influence over their conduct. Like all the other Indians, they put more faith in their dreams, omens, and

jugglers, in the power of imaginary deities of their own creation, and of those consecrated relics to which the Canadians have given the singular appellation of *medicine*."

The Missouri Indians of the male sex exceed in height the ordinary average of the Europeans; but the women are in proportion shorter and thicker. The average facial angle is 78° , that of the Cherokees being 75° ; the transverse line of direction of the eyes is rectilinear; the nose aquiline; the lips thicker than those of the Europeans; the cheek-bones prominent, but not angular. The recently born infants are of a reddish brown colour, which after a while becomes whiter, and then gradually assumes that tint, which is not perfectly uniform amongst all the Indians, and which, for want of a better approximation, we call copper-colour. They designate that of the Europeans by words which mean *white* or *pale*. Theirs is not the effect of exposure, as all parts of the body present the same appearance. The women marry very young, bear children from the age of thirteen to forty, and have generally from four to six.

The Mandans are a branch of the same stock as the Dahcotas; but there is much difference between these nations with respect to their physical characters. The following is Mr. Catlin's account of the last-mentioned tribe of the Sioux family of nations, whom he takes for the descendants of Prince Madoc's Welsh army. The account of their physical characters is very remarkable. They differ considerably from those of the Sioux and other tribes of the same race, and display some of the most singular variations of colour that are to be found among the American nations. Mr. Catlin says, "In the Mandan village a stranger is struck at once by the different shades of complexion and various colours of hair which he sees around about him, and is at once almost disposed to exclaim, 'that these are not Indians.'

“ There are a great many of these people whose complexions appear as light as half-breeds ; and amongst the women particularly there are many whose skins are almost white, with the most pleasing symmetry and proportion of features ; with hazel, with grey, and with blue eyes ; with mildness and sweetness of expression, and excessive modesty of demeanour, which render them exceedingly pleasing and beautiful.

“ Why this diversity of complexion I cannot tell, nor can they themselves account for it ; their traditions, so far as I have learned them, afford us no information of their having had any knowledge of white men before the visit of Lewis and Clarke, made to their village thirty-three years ago. Since that time there have been but very few visits from white men to this place, and surely not enough to have changed the complexions and customs of a nation. And I recollect perfectly well that Governor Clarke told me, before I started from this place, that I would find the Mandans a strange people and half white.

“ The diversity in the colour of hair is also equally as great as that in the complexion ; for in a numerous groupe of these people (and more particularly amongst the females, who never take pains to change its natural colour, as the men often do), there may be seen every shade and colour of hair that can be seen in our own country, with the exception of red or auburn, which is not to be found.

“ And there is yet one more strange and unaccountable peculiarity, which can probably be seen nowhere else on earth ; nor on any national grounds accounted for, other than it is a freak or order of nature, for which she has not seen fit to assign a reason. There are very many, of both sexes, and of every age, from infancy to manhood and old age, with hair of a bright silvery grey ; and in some instances almost perfectly white. .

“ This singular and eccentric appearance is much

oftener seen among the women than it is with the men ; for many of the latter who have it seem ashamed of it, and artfully conceal it by filling their hair with glue and black and red earth. The women, on the other hand, seem proud of it, and display it often in an almost incredible profusion, which spreads over their shoulders and falls as low as the knee. I have ascertained, on a careful inquiry, that about one in ten or twelve of the whole tribe are what the French call "*cheveux gris*," or "grey hairs ;" and that this strange and unaccountable phenomenon is not the result of disease or habit, but that it is unquestionably an hereditary character which runs in families, and indicates no inequality in disposition or intellect. And by passing this hair through my hands, as I often have, I have found it uniformly to be as coarse and harsh as a horse's mane ; differing materially from the hair of other colours which, amongst the Mandans, is generally as fine and soft as silk."

As the physical character of the Mandans is so curious and remarkable, I have selected three portraits from Mr. Catlin's collection which represent individuals of this race painted by himself in the Mandan village. The first is the portrait of Mahtotohpa, or "The Four Bears," who is the second chief of his nation, and the most popular man of the Mandans. Mr. Catlin designates him as a high-minded and gallant warrior and a polished gentleman.* The two female portraits which follow are *figs. 52* and *53* of Mr. Catlin ; and the account of the individuals of the Mandan tribe whom they represent is to be found in p. 92. The colour of the hair described as grey is remarkable in one of them ; but the complexion is much darker than it really is in very many of the race.

The description of the Minctaris and Crows, two

* He is described in vol. i. p. 114, of Mr. Catlin's work.









other tribes belonging to the same branch of the Sioux race, is very remarkable, as an instance of variations in the same stock. The Crows are remarkable for the length of their hair, which, in men, sometimes reaches to the ground. They are generally handsome and well clad. Every man in the nation oils his hair with a profusion of bear's grease. Mr. Catlin says, "The form of the head peculiar to this tribe may well be recorded as a national characteristic, and worthy of further attention, which I shall give it on a future occasion. This striking peculiarity is quite conspicuous in the two portraits of which I have just spoken, exhibiting fairly, as they are both in profile, the *semi-lunar* outline of the face before-mentioned, and which strongly characterises them as distinct from any relationship or resemblance to the Black-feet, Shiennies, Knisteneaux, Mandans, or other tribes now existing in these regions. The peculiar character of which I am speaking, like all other national characteristics, is of course met by many exceptions in the tribe, though the greater part of the men are thus strongly marked with a bold and prominent anti-angular nose, with a clear and rounded arch, and a low and receding forehead, the frontal bone oftentimes appearing to have been compressed by some effort of art, in a certain degree approaching to the horrid distortion thus produced among the Flat-Heads beyond the Rocky Mountains. I learned, however, from repeated inquiries, that no such custom is practised among them, but their heads, such as they are, are the results of a national growth, and therefore may well be offered as the basis of a national *character*."

Mr. Catlin has likewise described the Osages, Konzas, Mahas, and Ottoes, whom he recognised as constituting one nation. The annexed portrait of a Konza warrior, Meach-o-shingaw, or "The Little White Bear," was engraved from Mr. Catlin's original painting. The broad

and square conformation of countenance is exemplified by the portrait of Wah-ro-nee-sah, or "The Surrounder," an Ottoo warrior, likewise painted by Mr. Catlin.

*2. Tribes on the Sides of the Rocky Mountains :
Black-feet.*

In the country lying to the westward of the Minetaris, and between that people and the Rocky Mountains, traversed by the southern branch of the Saskatschawin river, which descends from that chain towards Lake Winipek, and by the upper channel of the Missouri and Yellow-Stone rivers, are the buffalo-plains inhabited by two Indian nations of distinct language, the Black-feet, and the Rapid or Fall Indians. The Black-feet are a very powerful and numerous people ; they are estimated at 30,000 souls.*

Mr. Catlin says that the Black-feet are one of the most numerous tribes. They occupy the whole country above the sources of the Missouri, from the mouth of the Yellow-Stone river to the Rocky Mountains. They are fierce and warlike, and carry war amongst their enemies in every part of the Rocky Mountains. The Black-feet proper are divided into four bands, or families, as follows:—The Pa-e-guns, of 500 lodges ; the Black-foot Band, of 450 lodges ; the Blood Band, of 450 lodges ; and the Small

* Mr. Gallatin has had the kindness to communicate to me vocabularies of the languages of the Black-feet Indians, of the Crows, or Upsarokas, and of the Gros Ventres, or Rapid, or Fall Indians, who call themselves Ahnenin. These vocabularies are in manuscript ; they were collected since the publication of Mr. Gallatin's work by Mr. Mackenzie, a very intelligent man, who resides at the juncture of the Yellow-Stone and the Missouri rivers, as principal agent of the St. Louis American Fur Company, and who trades principally with these three nations. They appear to belong to three distinct families ; but the Crows speak a dialect decidedly cognate to that of the Sedentary Minetaris and Mandans, confirming the opinion of Mr. Gallatin, that this tribe belongs to the great Sioux family.



Rover, of 250 lodges. These four bands, constituting about 2500 lodges, averaging more than ten to the lodge, amount to about 30,000 souls.*

The Shoshonees, or Snake Indians, in the high tracts on both sides of the Cordillera of North America, are in perpetual warfare with the Black-fect, who prevent them from hunting in the buffalo-grounds. They are described by Lewis and Clarke as remarkable for lean and squat bodies and high cheek-bones.

Farther southward, on the Arkansas and the Platte, are the Paducas, consisting of several nations, viz. the Ietans, termed by the Spaniards Cumanches, and the Kiawas and Utahs, who, according to Pike, speak the language of the Paducas. These three tribes form one nation of considerable extent. The name of Paducas belongs to the whole race; it is the term given them by their neighbours the Pawnees.

Their chief positions are indicated by Pike. The Kyaways wander about the sources of the river Platte; they possess immense herds of horses, and are at war with the Pawnees and Ietans, as well as with the Sioux. The Utahs wander on the sources of the Rio del Norte. The Ietans are a powerful nation, entirely erratic, without any attempt at cultivation, subsisting solely by the chase. Their wanderings are confined to the frontiers of New Mexico on the west, the nations of the lower Red River on the south, the Pawnees and Osages on the east, and the Utahs, Kyaways, and various unknown nations, towards the north. Pike says, "the Utahs and Kyaways reside in the mountains of North Mexico, and the Ietans on the borders of the Upper Red River, Arkansas, and Rio del Norte."†

The Apaches are a nation of Indians who extend from

* Gallatin, "Archæologia Americana," p. 133.

† "Exploratory Travels," pp. 214 and 194.

the Black Mountains of New Mexico to the borders of Cogquilla, keeping the frontiers of three provinces in a continual state of alarm. They formerly extended from the entrance of the Rio Grande to the Gulf of California. The Nanahaws are situated to the north-west of Santa Fé; they are supposed to be 2000 warriors strong. "This nation," adds Pike, "as well as all the others to the west of them, bordering on California, speak the languages of the Apaches and Lee Panis, who are in a line with them to the Atlantic."

From the name of this last nation, Lee Panis, Vater conjectures them to be related to the Pawnees; but this does not appear to have been Pike's opinion.

The natives of high regions on the sides of the Rocky Mountains, like the people of elevated countries in the Old Continent, have a lighter complexion than those of the low plains. Mr. James declares that the Kiawa and Kaskaia Indians have often, during early youth, hair of a much lighter colour than that of the nations on the Missouri. He says, "A young man, of perhaps fifteen years of age, who visited us to-day, had hair decidedly of a flaxen hue, with a tint of dusky yellow."*

It appears that a deviation of a similar kind, from the more common complexion of the American nations, exists in the race of the Apaches, who have been mentioned in the last Section as occupying the mountainous regions of Northern and New Mexico. To this kindred belong the Lee Panis, who, according to Pike, roved from the Rio Grande to some distance into the province of Texas. "Their former residence," he says, "was in the Rio Grande, on the sea-shore." The mountainous region approaches near to the coast. "The Lee Panis," adds the same traveller, "are divided into three bands. They have"

* Keating, vol. iii. p. 47.

fair hair, and are generally handsome. They are armed with bows, arrows, and lances."

In the northern districts of the great chain of Rocky Mountains, which were visited by Sir Alexander Mackenzie, there are several nations of unknown language and origin. The Atnah nation is one of them. Their dialect appears, from the short vocabulary given by that traveller, to be one of those languages, which in the frequent recurrence of peculiar consonants bears a certain resemblance to the Mexican. Some of the tribes which were found on the heights, and on the western borders of the great mountain-chain, recede considerably in their physical character from the general traits of the North American aborigines. A people, whom Mackenzie terms Rocky Mountains Indians, are said to have a complexion of a swarthy yellow. The natives of Friendly Village to the westward have round faces, with round cheek-bones, and a complexion between the olive and copper colour. They have small *grey eyes* with a *tinge of red*, and *hair* of a *dark brown colour* inclining to black. They are a distinct people. Another tribe nearer to the mountains is described in similar terms. "The colour of their eyes is *grey*, with a tinge of red; they have all high cheek-bones, more remarkably the women." There are considerable deviations from the supposed uniformity in the physical characters of the American aborigines. The varieties of colour tending towards a lighter tint in the hair, eyes, and skin in the elevated region, are phenomena similar to those which appear in other divisions of mankind. The hair is brown in these nations.

SECTION XLIII.

OF THE NATIVE AMERICAN RACES ON THE COAST OF THE PACIFIC OCEAN. 1. BLACK TRIBES OF CALIFORNIA. 2. TRIBES ON THE COLUMBIA RIVER. 3. WHITE RACE OF THE NORTHERN COAST.

THE American coast which borders on the Pacific, traced from Mexico northwards to the land of the Esquimaux, is divided into two nearly equal parts by the channel of the Columbia river. That river is the only great stream that is known to take its rise in the Rocky Mountains, or Cordillera of North America, and discharges its waters into the Pacific. It flows through the whole western lowland, the region intercepted between the Rocky Mountains and the sea. The breadth of that lower region varies: in the 35° and 40° north latitude, it is supposed to be about 900 miles wide. The inland part of it, lying nearer to the foot of the Rocky Mountains, is separated from the narrower stripe which runs along the coast by a long chain of inferior mountains. These inferior hills appear to take their rise to the northward from the cluster of hills named Mount St. Elias, which may be seen marked on all late maps near the Pacific in latitude 60° . Thence they take their course about 100 miles from the sea, and pass southwards in a line almost parallel to the coast: from these hills all the rivers take their rise which fall into the Pacific between the above limits, with the exception of the Columbia, a greater stream which comes, as I have said, from the Rocky Mountains. The maritime country, to the westward of the lower chain, is inhabited by people who differ from the tribes in the interior.

In the present Section I shall briefly survey the natives

of the coast from Mount St. Elias southwards, including the Californian nations. They may be divided into three sections: 1. Tribes inhabiting the peninsula, or projecting land, of California, and a part of the coast farther northward termed New California. 2. Tribes on the coast of Nootka Sound, and the adjacent islands, and the shores of the Columbia River, who have lately been designated as the Nootka-Columbian race. 3. Races of the northern coast who reach from Vancouver's Island northward as far as Mount St. Elias, and the countries of the Esquimaux.

1. *Californian Nations, including the Tribes of New California.*

We are assured by a late writer that there are frequently in the Spanish mission of California not less than ten different races of native people, each speaking a peculiar language.* But the most correct accounts we have of this country, drawn from the information of missionaries who have resided among the natives, reduce their languages to four, and ultimately to three, which are the mother tongues of all the remainder.† These are the Cochimi, Pericu, and Loretto languages: the former is the same as the Laymon; for the Laymones are the northern Cochimies: the Loretto has two dialects, that of the Guaycuru and the Uchiti: these three nations and languages are nearly equal in extent in California. A long list of barbarous names, the designations of particular tribes, may be found in the histories of this country, which it would be useless to extract.

The climate of California is hot and dry to an excessive degree: the earth is barren, abounding in rocky and sandy

* Kotzebue's "Voyage to California." Remarks by the Naturalist of the Expedition, vol. iii. p. 51.

† "A National and Civil History of California," by Father Miguel Venegas. Translated. London, 1759. Vol. I. Also Vater Mithridatēs. Th. iv. s. 183.

districts, and deficient in water. The circumstances of the climate are, in short, in every respect, opposite to those of the north-western tracts, which abound in hills, covered with snow and with verdant forests. It was long ago well known that the Californians are of much deeper hue than the natives of America in general. La Pérouse compares them to the Negroes in the West Indies.* He says, "The colour of these Indians, which is the same as that of Negroes, a variety of circumstances, and, indeed, every thing that we observed, presented the appearance of a plantation in the island of St. Domingo." In another passage the same writer expresses himself more positively and minutely. He says, "The complexion of the Californians very nearly resembles that of those Negroes whose hair is not woolly: the hair of this nation is long and very strong, and they cut it four or five inches from the root."

M. Rollin, a naturalist and an able writer, who accompanied La Pérouse, says, "that the Californians have little resemblance to the natives of Chili. They are taller, and their muscles more strongly marked; but they are not so courageous or intelligent. They have low foreheads, black and thick eye-brows, black and hollow eyes, a short nose depressed at the root, and projecting cheek-bones. They have rather large mouths, thick lips, strong and fine teeth, and a chin and ears of the common form. They are very indolent, incurious, and almost stupid. In walking they turn in their toes, and their step is tottering and infirm." The Californians have their chins more covered with hair than the Chilians.

It seems, from this description, that colour is not the only circumstance in which the Californians make an approximation to the characters of person prevalent in some

* "Voyage de La Pérouse Autour de Monde."





other tropical countries, as among the Negroes of Guinea, New Guinea, and the New Hebrides. The shape of their heads and features may be compared with those of the nations last mentioned.

To the northward of California the coast is termed New California. In the countries here claimed of old by the Spaniards, the indigenous inhabitants are little known. M. Choris has given some representations and portraits of the natives of Port San Francisco within this region. They appear to be a fine race of people, and to resemble in their complexion, which is very dark, the proper Californians. The portraits of Californians engraved for this work, as well as the figures of natives of Port San Francisco, are taken from Choris's "*Voyage Pittoresque*." (See *Coloured Plates*.)

2. Tribes of the North-west Coast and the Columbia River.

The latest and the most accurate accounts that we have obtained of the native tribes of the north-western coast of America, from the neighbourhood of New California to Mount St. Elias and the country of the Esquimaux Tchugazzi, is from the ethnographical memoir contributed by Professor Scouler to the eleventh volume of the "*Journal of the Royal Geographical Society*." The author, who has visited the country, has collected extensive vocabularies of the native languages, which furnish him with the principal guide for the distribution of the people into groupes; and he has made some important observations on the apparent connexion of their natural peculiarities with the physical circumstances under which the several tribes exist. "The people of the north-western coast in general," as he remarks, "exhibit characters and manners which strongly distinguish them from the hunting races who wander over the plains of the Missouri. Westerly winds generally prevail on the shores of the North Pacific, and render the climate extremely moist and

mild: hence the winters are mild in comparison with those in other corresponding regions of America." At the mouth of the Columbia river, nearly in the latitude of Quebec, snow seldom lies upon the ground more than a few hours, and the natives go about, even in winter, with very slight clothing. The coast abounds in islands, and broken up into numerous inlets; the natives obtain their food chiefly by fishing, and are become more settled than the hunting nations. Even the inland tribes of North-west America are less exclusively hunters than those who live near the Missouri; and many of them, living on rivers and fresh-water lakes, obtain great part of their sustenance from the abundant supply of salmon. "It is at least in part," says Dr. Scouler, "owing to these peculiarities in their physical condition that the habits of the Indians of the opposite sides of the mountains present so remarkable a contrast." The coast tribes have made considerable progress in the rude arts. From their settled life, they are more accustomed to continuous labour, and even shew considerable aptitude for passing into the agricultural state.

We shall find that the physical characters, and especially the complexion of these tribes, differ at least as much as their moral qualities from those of the inland nations of America.

The same writer has given some valuable information respecting the tribes of several groupes in this region; but his remarks chiefly refer to the insular or maritime races. These are divided by him into two families, the northern and the southern. I shall compare his account of each with the observations of some former writers.

1. The northern family consists of tribes extending along the shores of the Pacific, from the arctic circle and the settlements of the Esquimaux to the northern extremity of Quadra and Vancouver's Island. This tract includes the tribes in the Russian territory, many of whom have

been enumerated by Vater, and more recently by Wrangel, under a variety of names, — Kolushi, Ugalyachmutzi, Kinaitzi. According to the researches of Dr. Scouler, these tribes are all connected more or less by affinity in their dialects, and probably had originally one language. Nearly the same conclusion might be collected from the evidence brought forward by Vater, which he derived from the manuscript grammars and vocabularies of Von Resanoff, made in the Russian settlements. To this race Dr. Scouler refers the Haidah tribes of Queen Charlotte's Island, who cultivate potatoes, which they export in fleets of forty or fifty canoes to the different villages of the Chemesyan nation, where potato fairs are held. It seems that there is a competition among the different Haidah tribes who shall carry the earliest potatoes to the mainland. All the tribes of this family resemble each other in physical features and intellectual character: they are bold, industrious, and ingenious, when compared with the southern family. One custom is common to the northern tribes, which has already been observed by all the voyagers who have visited this coast: it is that practised by females, of perforating the lower lip, and wearing in it a wooden ornament. On the other hand, the habit of flattening the skulls of infants is peculiar to the southern, or Columbian tribes, and is not known among the northern.

2. The southern tribes are termed, by Dr. Scouler, Nootka-Columbians. They include the various hordes who inhabit Nootka Sound and the lower tracts of the Columbia river, and extend thence southward along the coast. They differ from the northern tribes in language and in physical characters. The Nootka-Columbians are of smaller stature than the northern tribes: they are fatter and more muscular; their cheek-bones are prominent; and their complexion, though light, has more of a copper hue. The limbs of both sexes are ill formed. The prac-

tice of flattening the head is universal among the Nootka-Columbians, and prevails along the coast from Salmon River, in latitude $53^{\circ} 30'$ north, to Umqua River, in latitude 46° north. Dr. Scouler has described the process used in this operation, which is performed on the heads of new-born infants. The skulls of these people are quite as flat as the remarkable crania brought by Mr. Pentland from Titicaca. It seems to have no effect on the intellect; but Dr. Scouler informs me that the people by whom it is practised are particularly subject to apoplexy.

To the Nootka-Columbian family belong the tribes known by the names of Chenooks, Flat-head Indians, Clatsops, Clamooths, Multnomahs, and many others, as well as the tribe called Wacash, who inhabit the island in Nootka Sound bearing the same designation. The most northern tribe of the Nootka-Columbian family are the Hacetluk, who are said to be very dirty in their habits, and of effeminate appearance. The following traits, given by Dr. Scouler from the report of M. Tolmac, may serve as a specimen of the moral history of this race:—

“The Hacetluk live at peace among themselves, and are the most northern tribe who flatten the cranium. Their chiefs have but little influence except as conjurers. When the salmon season is past, provisions for the winter having been laid in, the feasting and conjuring begin. The conjurer is called Tzeet-tzaiak. The chief retires to the forest, where he secludes himself, pretending to fast, but is secretly supplied with food by a confidant. While there, he is called Taamish, and is supposed to hold communication with the Nawlok. Unexpectedly he makes his appearance in the village, dressed in a robe of black-hair skin, his head bound with a chaplet and a collar of wrought alder bark, which is of a bright red colour. The women, children, and many of the men, fly at his approach; but some one desirous of distinction boldly awaits and presents







his bare arm, and from its outward surface the Taamish bites, and swallows one or more large mouthfuls; and whoever meets him is obliged to submit to this ordeal. The biter acquires renown by being able to seize a huge morsel between his incisors, and to remove it with dexterity without the aid of a knife, and the person bitten, by enduring with fortitude. The Indians are as proud of these scars as a soldier can be of wounds acquired in the defence of his country. I have often inquired the reason of this practice, but could only learn that it is *weinah*, or valuable. With respect to the Nawlok, Wacash, the chief Taamish and most successful biter among the Haeeltzuk, informed me, rather reluctantly, as he did not see them, but only heard their cries, and that they lived in the mountains, and were not human beings. During the Tzeet-tzaiak, it was improper to meet or travel for any purpose. The Haeeltzuk are commonly reputed to practise cannibalism; but it is only the Taamish who tastes human flesh, and that in the manner I have mentioned."

The portrait of a Chenook youth, whose head had never undergone the process of flattening, is taken from a painting by Mr. Catlin. Probably the complexion is darker than that of the race in general: it is much darker and redder than the people of Nootka Sound are said to be. Yet they must be the same race, since the people of the Columbia understand those of Nootka with little difficulty.* Of this fact I have been assured by Dr. Scouler. From Captain Cook and Mr. Anderson we have the following account of the people of Nootka:—

"The persons of the natives are in general under the common stature, but not slender in proportion, being com-

* The portrait of a full-grown warrior, belonging to the tribe called Flat-heads, who, however, do not uniformly observe the custom which once gave them a name, is likewise taken from Mr. Catlin's original paintings.

monly pretty full or plump, though not muscular: neither are they corpulent, but many of the older people are rather spare, or lean. The visage of most of them is rather round and full, and sometimes also broad, with high prominent cheek-bones; and above these, the face is often much depressed, or seems fallen in quite across between the temples; the nose also flattening at its base, with pretty wide nostrils and a rounded point. The forehead is rather low; the eyes small, black, and rather languishing than sparkling; the mouth round, with large round thickish lips; the teeth tolerably equal and well set, but not remarkably white. They have either no beards at all, which was most commonly the case, or a small thin one on the point of the chin, which does not arise from any want of hair upon that part, but from plucking it out; for some of them, particularly the old men, have not only considerable beards on their chin, but whiskers or mustachios. Their eyebrows are always scanty and always narrow; but the hair of the head is in great abundance, very coarse and strong, and, without a single exception, black, straight, and lank, or hanging down over the shoulders; the neck is short; the arms and body rather clumsy; the limbs in all very small in proportion to other parts, with large feet, badly shaped and projecting ankles. Their colour was difficult to determine, their skins being incrustated with dirt or paint, in particular cases when these were rubbed off, the whiteness of the skin appeared almost equal to that of Europeans, though rather of the pale effete cast, which distinguishes those of our northern nations. Their children, whose skins had never been stained, also equalled ours in whiteness. A very remarkable sameness seems to characterise the whole nation: a dull phlegmatic want of expression being common to all of them. The women strongly resemble the men, and have no pretension to beauty."

One trait which distinguishes these people from the

native Americans in general is their fondness for music. They display, as Captain Cook informs us, much skill in the composition of their songs. He says, "Their music is not of that confined sort found among many rude nations; for the variations are very numerous and expressive, and the cadence and melody powerfully soothing."

The northern family are a race more interesting than the Nootka-Columbians in many respects, but more particularly because they furnish an instance of a white American nation whose complexion, if we compare these people with the black Californians, would seem to bear a relation to climate similar to that which we trace in the Eastern Continent of the world, when we compare the white Europeans with the black Africans. Dr. Scouler informs us that these people are as white as the natives of Southern Europe, and some of our voyagers have described them as even of lighter hue. Captain Dixon says, "That the natives of Port Mulgrave are so covered with paint that it is difficult to determine what is their complexion." He adds, "We prevailed on one woman to wash her face and hands, and the alteration in her appearance surprised us: her countenance had all the cheerful glow of an English milk-maid, and the healthy red which flushed her cheek was even beautifully contrasted with the whiteness of her neck; her forehead was so remarkably clear that the translucent veins were seen meandering even in their minutest branches." From Von Langsdorff and M. Rollin, the latter of whom accompanied the unfortunate La Pérouse as medical officer and naturalist, we have a similar account. M. Rollin says, "That their hair is often of a chestnut colour."

The following passage of La Pérouse gives the important information, that these races are not Esquimaux but allied to the hunting tribes of North America.

La Pérouse says, "My voyages have enabled me to

compare various nations, and I am certain that the Indians of Port des Français are not Esquimaux ; they have evidently a common origin with the inhabitants of the interior of Canada and the northern parts of America." He adds, "Customs entirely peculiar to themselves, and a very singular countenance, distinguish the Esquimaux from all other Americans." They are a people who delight more in fishing than the chase, and, preferring oil to blood, nay, perhaps to every thing else, commonly eat their fish raw. The framing of their canoes is always covered with the skin of the sea-wolf very tightly stretched. Nimble and active in all their movements, they differ little from sea-calves, and wanton in the water with as much agility as if they were amphibious ; their face is almost square ; their eyes and breast large ; their figure short. Of all these characteristics not one agrees with the natives of Port des Français, who are much larger, meagre, far from robust, and very unskilful in the construction of their boats, which are formed of an excavated tree raised on each side with a single plank.

"In size and figure these Indians differ little from us : their features are greatly varied, and afford no peculiar characteristic, except in the stern expression of their eyes. The colour of their skin is very brown, being constantly exposed to the sun : but their children are born as white as any among us. They have less beards than Europeans, but enough to remove all doubt upon the subject ; and the supposition, that the Americans are without beards, is an error that has been too readily adopted. I have seen," he adds, "the aborigines of New England, Canada, Nova Scotia, Hudson's Bay, and have found many individuals among these nations with a beard ; whence I conclude that those who are destitute of it have got rid of it by artificial means."

The people of Norfolk Sound are described by Dixon, and from the general outlines of his account, as well as

from a vocabulary containing the numerals of their language, it seems that they belong to the same nation as the people of Port des Français. They speak, according to Dixon, a different language from that of Prince William's Sound, the natives of which are, as we have observed, Esquimaux. They have also the same habit of cutting through the under lip in females, and making a second aperture to the mouth, which prevails at Port des Français. This and the other customs of the inhabitants of Norfolk Sound connect them also with the natives of Port Mulgrave: they resemble the latter people in their make, shape, and features, and in language. The natives of Port Mulgrave are thus described by Captain Dixon, "They are in general about the middle size, their limbs straight and well-shaped."

I must not terminate this Section without adding some remarks on the singular languages of those nations. It is observed by Dr. Scouler that the idioms of the Nootka-Columbians, though a distinct branch, yet indicate traces of remote connexion with the dialects of the northern tribes; and it is probable that both these groupes of languages originated from one common stock. What is more interesting are the signs of remote affinity which both display to the Azteca-Mexican, a fact which recalls the tradition that the Nahuatlacas originated from a region far to the north.* It was observed long ago, by Anderson, that the language of Nootka bears a strong resemblance to the Mexican in the terminations of words, and the frequent recurrence of the same consonants. The same phenomena have fallen under the notice of the Baron von Humboldt, who remarks,

* Words terminating in *ATL* abound in the Nootkian language as in the Aztec. *Agcoatl*, a young woman, in the Nootkian resembles *cou-atl*, a wife or woman, in the Aztec, as Vater has observed. The Nootkian name for the sun, *Opulszthl*, is compared by the writer of "Cook's Voyage" with *Vitziputzli*, the name of the Mexican divinity.

that “on a careful comparison of the vocabularies collected at Nootka Sound and at Monterey, he was astonished at the resemblance of the sounds and the terminations of words to those of the Mexican; as, for example, in the language of Nootka, *apquixitl* is *to embrace*; *temextixitl*, *to kiss*; *hitltzitl*, *to sigh*; *tzitzimitl*, *earth*; *inicoatzimitl*, the name of a month. Yet these languages are, on the whole, to be considered as essentially distinct, as it appears from the comparison of their numerals.” To these remarks of Von Humboldt, I shall add the following original observations of Dr. Vater. Having taken notice of one circumstance distinguishing the Nootka language from the Mexican, viz. that *tl* in the latter occurs only as a termination of nouns; whereas, in the Nootka language, it is found in words of all sorts, as, perhaps, chiefly in verbs: he adds, “Yet *agcoatl*, a young woman, in the Nootka dialect may bear a nearer resemblance to *çou-atl*, a wife or woman, generally, in the Mexican. At any rate that frequent recurrence of the same sounds, which in other languages are comparatively rare, as particularly of the *tl*, is a circumstance of some weight.” This phenomenon, however, is not peculiar to the Nootka language, but common to it and to the dialect of the Koluschi, and is even more extensively prevalent. “By means of the specimens of different languages, brought to our knowledge by the Russians in the colonies planted of late on the American coast, it appears that this remarkable termination of words is not only common to the language of the Koluschi, but even in the idiom of the Ugaliachmutzi it is so strikingly frequent, that among the words, amounting to about twelve hundred, collected by Herr von Resanoff, nearly the twelfth part of the whole; but these words of all descriptions, and not merely substantives, have *tl*, or sometimes *tli*, or *tle*, for their termination.”

SECTION XLIV.

OF THE SOUTH AMERICAN RACES—GENERAL REMARKS—
CLASSIFICATION.

THE different races of people in South America have been supposed to be much more numerous than late observations give us reason to believe them. As their languages have become somewhat better known, the number of distinct families has, as in many instances, been materially reduced; and we can now refer, without hesitation, to comparatively few groupes a great variety of dialects which were long regarded as so many distinct forms of human speech. Still, however, the history of the South American languages is in its infancy. It affords, in many particular examples, the means of tracing affinity between nations widely separated; but we cannot find as yet in South American lexicology satisfactory resources for a classification of the native races of this region into different groupes. The only attempt hitherto made with any degree of success to distribute these nations into particular departments is by following a geographical outline, or one furnished by physical phenomena. On this principle, as it has been observed by a well-informed and philosophical writer, who has made the history of the South American nations his particular study, we may divide the whole population of this great peninsula into a few groupes severally distinguished from each other by marked varieties in their physical organisation, and at the same time establish the important and interesting fact, that these varieties bear a decided relation to the geographical conditions of the several regions in which they are displayed. We must begin by observing, that there is no division

of the world, of which the different parts are more clearly severed and distinguished, by reference to their physical circumstances, than the great region of South America. The whole surface of the continent is estimated by M. d'Orbigny to be equal to more than half of Europe. It reaches from the torrid zone to the frozen regions of Tierra del Fuego. Its geographical structure raises it from the level of the sea to that of perpetual snows: its surface presents the utmost variety in its forms and aspect. Towards the west a vast chain of mountains, rising to the clouds, follows the shores of the Great Ocean, covered with ice and snow. At its northern extremity, this chain under the torrid zone presents the most diversified climates; sterile, dry, and burning, in its abrupt descent towards the west; temperate or cold on its immense table-lands; covered with a luxuriant vegetation on its gently inclined eastern declivity. To the eastward, low hills, hot and wooded, present towards the borders of the Atlantic a remarkable uniformity of aspect, of geological composition, and of outward forms. In the midst of these regions so different, are immense plains; at first cold, arid, and rocky, in the southern parts; then temperate, verdant, and with a boundless horizon towards the Pampas; lastly, of burning heat, and covered with forests under the torrid zone. Such are the features of external nature in the regions we are about to contemplate; we shall observe what influences they exercise on the physical and moral characters of the men who people these different tracts.

M. d'Orbigny divided all the South American tribes into three families of nations, that term denoting what we should express by physical types; these greater departments are subdivided into thirty-nine distinct nations. The following table is necessary for explanation of the author's meaning:— .

	Branches.	Names of Nations.
1. ANDIAN GROUPE.	1st Branch, Peruvian.	Quichua or Inca
		Aymara
		Chango
	2d Branch, Antisian.	Atacama
		Yuracarès
		Mocéténès
	3d Branch, Araucanian.	Tacana
		Maropa
		Apolista
2. MEDITERRANEAN GROUPE.	1st Branch, Patagonian or Pampéan.	Auca or Araucano
		Fuégian
		Patagon or Téhuelche
		Puelche
		Charrua
		Mbocobi or Toba
	2d Branch, Chiquitéan.	Mataguayo
		Abipones
		Lengua
		Samucu
		Chiquito
		Saravéca
		Otuké
		Curuminaca
		Covaréca
		Curavès
		Tapüis
		Curucanéca
	3d Branch, Moxean.	Païconéca
		Corabéca
		Moxos
Chapacura		
Itonoma		
Canichana		
3. BRASILIO-GUARANI GROUPE.	Movima	
	Cayuvara	
	Pacaguava	
	Iténès	
	Caríbi	
	Guarani	
Túpi		
		Botocedo

The following remarks will explain the distribution intended by the preceding table.

1. The Alpine nations of South America or tribes of the Andian family.

On the chain of the Andes, on its slopes, and on the shore of the Great Ocean, a powerful monarchy, that of the Incas or Quichuas, held in subjection all the mountain tribes from Chili to Quito, without even reaching down into the eastern plains: yet leaving at its southern extremity in freedom the warlike Araucanos and the fishing tribes in the Island of Five.

All these nations are brought together in one great department: they are the native races of the South American Cordillera from the southern to the northern extremity. The countries which they inhabit resemble in physical structure, and the races of men bear a decided analogy, though with varieties, in the organisation of their bodies.

2. Almost from the foot of the Peruvian Andes east, regions of comparatively level country extend towards the Atlantic. The immense plains through which the Orinoco and the Maragnan, or river of Amazons, and their great tributary streams, take their course towards the sea, constitute a second region contrasted in its geographical features with the former. This is the abode of the second groupe of South American nations; among whom are the most extensively spread races of the New World, the Caraihs, the Tupi, and the Guarani. They are distinguished by the name of Brasilio-Guarani nations.

3. In the central parts of South America, between the two regions above described, are the countries belonging to the third groupe; but this region is also made to include the Southern Pampas; viz. all the level plains which lie to the southward of the Rio de la Plata. The following are the subdivisions of the tribes belonging to the depart-

ment of nations corresponding to this section of the continent. 1. People of the Pampas, including Patagonians and other nations of the plain and open countries on the Paraguay: these may be termed the Equestrian nations of South America. 2. Forest nations dwelling in the small woody valleys of the Chiquitos under the eastern border of the Andian chain. 3. People of the inundated tracts within the province of Los Moxos, where the rivers of South America stagnate and almost form inland lakes. A collective name for the tribes belonging to these three last divisions is yet wanting. I shall term them the Mediterranean nations of South America.

Some revolutions have taken place in the situation and relative position of these nations since the arrival of the Spaniards, of which we must take notice.

Already, before that era, the Caribbees, or Caraibs, of the northern coast had effected extensive conquests in the interior; but the monarchy of the Incas, in Peru, was the most powerful dynasty in South America. The Incas and the Aymaras, reduced under the yoke of Spain and christianised, have never changed their abode; the proud Araucanos have withdrawn themselves from the Spanish colonies of Chili, and have passed southward into the Pampas to maintain their independence; the Pesherais have remained on their frozen rocks; the Patagonians in their arid plains; the Puelches have left the banks of the River of Silver to dwell in the Pampas of the south; the Charruas have been exterminated from the Banda Oriental and Entre-Rios; the Mbocobis and the Lenguas dwell in their old asylum. The nations belonging to the Chiquitos and the Moxos have submitted to Christianity, and remain upon their ancient soil. The Antisian nations have not changed their abode: a part have embraced Christianity; a part remain savages where the Spaniards found them. Slight changes have taken place in the abodes of the South

Americans, and, except in the vicinity of towns, where different tribes are blended into a mixed population, and unless where the love of liberty has caused them to withdraw, South America presents nearly the same distribution of races as at the era of its conquest. The numbers of individuals have principally changed.

Three principal nations among the South American tribes have been celebrated from the extent of their migrations; the others have been nearly fixed. The migratory nations are the Quichua, the Guarani, and the Araucanos. We observe the first departing under Manco-Capac, from the Lake and Plain of Titicaca, proceeding northwards towards Cuzco; thence dispersing themselves, in the spirit of conquest, farther northward to Quito, southward to Chili, following either the uplands of the Andes, or the margin of the sea: the Guarani, coasting along the ocean-border towards the north, their savage and warlike bands advancing to the Antilles under the name of Caribbees, and under the same name ascending the Orinoco and the Amazon, and their tributary streams. Elsewhere the Guarani of Paraguay followed the Parana, and descended southwards to Buenos Ayres, while, at a known epoch, we observe them in great numbers abandon Paraguay, and, turning north-west, traverse the plains of Chaco, and settle themselves under the eastern feet of the Peruvian Andes, where they remain under the name of Chiriguanos. The Araucans have only made partial migrations from the Andes towards the eastern plains. The Guaranis have generally moved from north to south: the other migrations of the American races have issued in various deviations from a central point.

A survey of the numbers of people belonging to each race yet subsisting in South America affords a gratifying consideration, and one that tends to relieve the distressing picture which the history of North America presents.

The following table shews the numbers, as far as they can be ascertained, belonging to each race who have been at least received within the pale of Christianity, and those who yet remain in the wilderness of original Paganism. This consideration, if we can separate it from the events of the Spanish conquest, for which it is to be hoped that soldiers, and not the ministers of religion, are responsible, must be allowed, by a comparison with the history of North America, to reflect honour on the Roman Catholic Church, and to cast a deep shade on the history of Protestantism :—

	Christians.	Savages.
Peruvian branch	1,315,452	
Antisian branch	11,857	2,700
Araucanian branch		34,000
Patagonian branch	100	32,400
Chiquitian branch	17,735	1,500
Moxian branch	23,720	3,497
Brasilio-Guarani family	222,036	20,100
Total	1,590,900	94,197

It seems, from this table, that more than a million and a half of the pure aboriginal races live in South America in the profession of Christianity. The American race, through the exertions of missionaries, is destined to survive to future ages; and though it will eventually become mixed with the European, we may look for improvement rather than a dwindling deterioration, since it appears that the mixed descendants are physically a more vigorous offspring than either of the parent stocks.

Physical Characters of the South American Races.

Nothing can be more erroneous than the assertion made by Ulloa, and often repeated, that the South Americans are all of one complexion, and that this complexion is red, or of the colour of copper. Humboldt says, “La dénomi-

nation d'hommes rouge-cuivrés n'aurait jamais pris naissance dans l'Amérique équinoxiale pour désigner les indigènes;" and M. d'Orbigny extends the same observation to the southern parts. The complexions of the South American nations, according to this writer, whose observations have been most extensive and accurate, are of two different hues, each of which is found in various degrees of paleness and of intensity: one is an olive-brown, the other yellow. The natives of Peru, of the Pampas, of Araucania, of the Chiquitos, and the Moxos, are of the olive-brown; the Brasilio-Guarani tribes are of a yellowish cast. It does not appear, from the examination of facts which this writer has instituted, that the shade of colour varies decidedly according to difference of latitude or climate; but it seems to be modified in a remarkable manner by the dryness or moisture of the atmosphere. Where the air is dry, the people are of deeper hue; where moist and foggy, their colour is more dilute. In the shape of the head among South American tribes, no constant observation can be laid down: the form of the cranium varies in every tribe. The Peruvians have most generally heads of an oblong form, somewhat compressed laterally, the forehead a little prominent, short, and falling somewhat backward. The Antisians and Araucans display nearly the same shape. In the people of the Pampas, the head is generally rounded, nearly ellipsoid, contracted in length, and but little compressed laterally, with a forehead moderately prominent, and not falling back. In the Chiquitos, the same character is exaggerated, and the head is nearly circular, while in the Moxos it is more oblong. This last form is very nearly that of the Guarani. An artificial deformity of the head is well known in the South American nations: it had its greatest degree in the ancestors of the Aymara, who now resemble the other Peruvians. The Aymara are supposed to be the descendants of the

people to whose ancestors belonged the wonderfully deformed skulls of Titicaca.

Most erroneous was also the assertion of Don Antonio de Ulloa, the great enemy of the South American aborigines, that their physiognomy is every where the same. “Visto un Indio de qualquiera region, se puede decir que se han visto todos.” This was the erroneous declaration of a prejudiced man. M. d’Orbigny, on the contrary, avers that a Peruvian differs more from a Patagonian, and a Patagonian from a Guarani, than does a Greek from an Ethiopian or a Mongole. Nor is the expression of countenance in these nations always gloomy and severe; it differs in the same nation under the influence of varying moral conditions. The Guarani of Paraguay, of Corrientes, and Bolivia, have a countenance expressive of sorrow, dejection, and indifference: they appear neither to think nor feel. The free Guarani, the Guarayos, on the contrary, have an expression of life and animation,—“leur aspect dénote des hommes spirituels.”

SECTION XLV.

OF THE ALPINE NATIONS OF SOUTH AMERICA, OR THE ANDIAN FAMILY.

THE Andian family comprehends the principal nations of the whole South American Cordillera, including Peru and Chili, and some of the countries on both sides of that long chain. These nations, though differing in language and manners, have certain traits in common, which justify the assembling of them in one department. Their physical character is defined as follows: “Colour olive-brown, more or less intense; stature small; forehead of little

elevation, and retiring; eyes horizontal, never turned upwards at the outer angle." Three branches are comprehended in this stock, the Peruvian, or the nations who inhabited the greater part of the old kingdom of Peru, or the present republics of Peru, Bolivia, and a part of that of Argentine; secondly, the Antisian, or tribes in the countries called Antis by the Inca Garcilaso de la Vega, the historian of his native land and race. Their countries are situated on the easternmost of the three ridges of the Cordillera, that is to the eastward of Cuzco. It was by mistake that the Spaniards gave the name, which they corrupted into Andes, to all the three branches of the Cordillera. The third branch of this stock are the Araucanos, the celebrated warlike race who defended long the mountains of Chili against the Spaniards. All these nations display in their physical type the characters above described. They differ in some particular respects. The nations belonging to the Peruvian branch are of the smallest stature; the Araucans are the most vigorous in form, and they are of fairer complexion than the rest.

1. *Of the Peruvian Branch of the Andian Family of Nations.*

These nations, as I have said, consist of four races of distinct language, the Quichua or Inca race, or rather the race of people who were the proper subjects and followers of the dynasty of Inca sovereigns, the Aymaras, the Atacama, and the Changos.

The Quichua or Inca Peruvians.

It was among the nations of this stock that nearly all the civilisation of South America existed. The Peruvians are well known to have inhabited cities. In their elevated plains, they had troops of domesticated animals, the llama and the alpaca; and they cultivated extensively the quinoa

and the potato, a native plant of these mountains, which stood to them in place of the cereal gramina of the civilised nations of the Old World. In the hot plains, they planted maize and the *occa*, or *oxalis*. Their woollen manufacture was comparable to the finest fabrics of Europe. They worked the precious metals, and copper and lead, but were ignorant of the more valuable use of iron. Among the Peruvian nations, the dominant race were the Quichuas, or Incas, distinguished by their language, which is the Quichuan. The Quichuas are a people of considerable mental culture. In the opinion of M. d'Orbigny, they are by no means inferior in intelligence to the nations of the ancient world. They have a lively conception, and acquire knowledge with facility. The old Incas had calculated with accuracy the duration of the solar year; they had acquired the art of sculpture; they recorded the events of history by symbolic signs and by quipus, or knotted cords; they had a code of laws, and a regularly organised government: Peruvian orators swayed in public harangues the passions of the multitude: they cultivated poetry and music. Their language was harmonious, graceful, and formed by the most artificial system of inflections and combinations. Their religion was, if we may apply such epithets to any uninspired faith, the mere result of the inward light of the untaught human mind, in the highest degree spiritual and sublime. They recognised in Pachacamac the invisible God, the creator of all things, supreme over all, who governed the motion of the heavenly bodies, and whom they worshipped without image or temple in the open air, while to the Sun, his visible creature, they erected temples, honoured him with costly gifts, and with rites performed by consecrated virgins. Like the Rajpoots of the Hindoos, the royal dynasty of Incas were the offspring of the Sun: the nearest relative of the reigning Inca was the high-priest, who offered up the ripened fruits of the earth,

and on stated occasions sacrificed llamas, the only bloody offerings of the Peruvians. In the milder character of their religion, and the greater softness and gentleness of their moral disposition, the Peruvians are strongly distinguished from the nations of Anahuac, and particularly from those of the Toltec and Aztec races.

The physical characters of the Quichua, or Inca race, have been carefully described by M. d'Orbigny. Their complexion, as he assures us, has no tinge of the red or copper colour which is assigned to the nations of South America, nor the deep yellow of those of the Brasilio-Guaranian race. It is the same mixture of brown olive that we discover in the Patagonians of the Pampas. Indeed the colour of the Quichuas is that of Mulattos, and their uniformity is very remarkable among all the men of a pure race. Ulloa, in his description of the Americans, often confounds these nations; he speaks as if they were but one stock, and, confounding them in his memory with the North Americans, and calls them all red, which they are not. Nevertheless he attributed to the heat of the sun and the action of the air the deeper colour of the Peruvians, which M. de Humboldt correctly terms bronze.

“The stature of the Quichuas is low. We have never met with any who attained a greater height than five feet three inches. The great number of measurements that we have made authorise us to believe that their mean height is not above four feet nine inches, and often under that in many provinces, particularly in the elevated plateaux where the rarification of the air is greatest; while those whom we had seen, who were of a higher stature, lived principally in the warm and humid valleys of the province of Ayupaya. The women are still less, and, perhaps, below the relative proportion which generally exists among white races.”

The forms of the Quichuas are more robust than those

of other mountain tribes; they may be described as characteristic of the race. The Quichuas have very large square shoulders, a broad chest, very voluminous, highly arched, and longer than usual, which increases the size of the trunk, while the normal relation, in respect to length, of the trunk to the extremities, does not appear to be the same among the Quichuas as among our European races; it differs equally from that of other American families; the extremities are, nevertheless, very muscular and bespeak great strength; the head is larger than usual in proportion to the rest of the body; the hands and feet are always small. The women present the same characteristics; their necks are always large.

“It has been observed, that the trunk is longer in proportion than among other Americans; and that, for the same reason, the extremities are, on the contrary, shorter. We endeavoured at the same time to explain this fact by the greater developement of the chest. It would appear that any given part of the body may take a greater extension from any adequate cause, while other parts follow the ordinary course. An evident proof of this fact may be found in the phenomena of imperfect conformation, in which a certain part of the body, in consequence of deformity, does not assume, in external appearance, its complete natural developement, as we see in the trunk of a dwarf, while this defect does not prevent the extremities from acquiring those proportions that they would have had if the trunk had received its full growth. This accounts for the want of symmetry in the persons of dwarfs, and for that length of the upper and lower limbs so much out of proportion with the body. If we admit this fact, difficult to contest, why in the case in question, may we not admit as well, that the chest, from a cause which we shall explain, having acquired a more than ordinary extension, might naturally lengthen the trunk without causing the

extremities to lose their normal proportion, which would make it appear, as, indeed, it would be, longer than among other men, where no accident can have altered the form common to the race?

“ Let us return to the causes which occasion in the Quichuas the great volume of chest which has been observed in them. Many considerations have led us to attribute this to the influence of the elevated regions in which they live, and to the modifications occasioned by the extreme expansion of the air. The plateaux which they inhabit are always comprised between the limits of 7500 to 15,000 feet above the level of the sea; there the air is so rarified that a much greater quantity must be inhaled at each inspiration than at the level of the ocean. The lungs require, in consequence of their great necessary volume and of their greater dilatation in breathing, a cavity larger than in lower regions. This cavity receives from infancy, and during the time of its growth, a great developement entirely independent of that of other parts. We were desirous of determining whether, as we might suppose, *à priori*, the lungs in consequence of their great size were not subject to extraordinary modifications. Inhabiting the city of La Paz, upwards of 11,000 feet above the level of the ocean; and being informed that in the hospital there were constantly Indians from the populous plateaux still more elevated, we had recourse to the kindness of our countryman, M. Burnier, physician to the hospital, and he permitted us to make a *post-mortem* examination of some of these Indians from the highest regions; in these we have, as we expected, found the lungs of an extraordinary dimension, which the external form of the chest clearly indicated. We remarked that the cells were much larger, and more in number than in those of the lungs we had dissected in France; a condition very necessary to increase the surface in contact with the ambient fluid. To conclude, we have

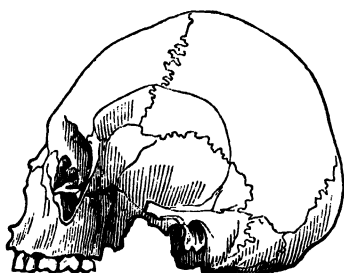
discovered, 1st, that the cells were more dilated ; 2dly, that their dilatation increases considerably the volume of the lungs ; 3dly, that consequently they must have, to contain them, a larger cavity ; 4thly, that, therefore, the chest has a capacity much larger than in the normal state ; 5thly, lastly, that this great developement of the chest elongates the trunk beyond its natural proportions, and places it almost out of harmony with the length of the extremities, this remaining the same as if the chest had preserved its natural dimensions.

“ The features of the Quichuas are well characterised, and have no resemblance to those of the nations of the Mediterranean and Brasilio-Guarani races ; theirs is a type entirely distinct, though approaching slightly to the Mexican. Their head is oblong before and behind, a little compressed at the sides ; the forehead is slightly arched, short, and falling a little back ; nevertheless, the skull is often voluminous, and announces a tolerably large developement of brain ; their face is generally broad, approaching to an oval form ; their nose is remarkable, always prominent, long, and strongly aquiline, as if bent at its extremity over the upper lip ; the nostrils are large, broad, and very open ; the mouth is larger than common, and prominent, though the lips are not very thick ; the teeth are always beautiful, even in old age ; the chin is rather short, without receding, sometimes being even rather prominent ; the cheeks are slightly raised, and only in advanced age ; the eyes are of common size, and sometimes even small, always horizontal ; they are never oblique, or raised at their exterior angle ; the cornea is never white, it is invariably rather yellow ; the eyebrows are long, arched, narrow, and scanty ; the hair is always of a beautiful black, thick, long, very soft, and straight, and descending very low over the forehead and sides ; the beard is reduced among all the Quichuas, without exception, to some straight and

scanty hairs, covering the upper lip, the sides of the mouth, and the middle of the chin. The Quichua nation is, perhaps, among the indigenous races, that one which has the least beard. The profile of the Quichuas forms a very obtuse angle, and little different from ours; only the maxillaries advance more than in the Caucasian race; the arches of the eyebrows are prominent; the base of the nose is very deep. Their physiognomy is, upon the whole, uniform, serious, reflective, even melancholy, without, however, shewing indifference: it denotes rather penetration without frankness. It might be said that they endeavour to hide their thoughts under the sameness that is remarked in their countenances, where emotions are rarely exhibited externally, and never with that vivacity that betrays the feelings of some races. Their features altogether retain a mediocrity of expression. The women are seldom very handsome; their noses are not so prominent or curved as those of the men: the latter, although they have no beard, have a masculine expression, derived from their strongly marked features. An ancient vase, which represents with striking fidelity the features of the present race of Quichuas, convinces us that for four and five centuries their physiognomy has undergone no sensible alteration."

The outline annexed shews the form of a Peruvian

Fig. 87.



Skull of a Peruvian.

skull in the Museum of the Royal College of Surgeons. It was brought from an ancient temple in Peru, and is supposed to have belonged to the Quichua race: in its general shape, it is very similar to many other crania from the same country, and to many of

the figures given by Dr. Morton in his great work, "*Crania Americana*." The forehead in this skull is narrow, but

the vertex elevated : these traits, and the shortness of the antero-posterior diameter, are the principal characters of the skull of the ancient Incas.

Of the Aymaras.

The second race belonging to the Peruvian branch of the Alpine family of nations in South America are the Aymaras, who greatly resemble the Incas or Quichuas in physical characters ; but differ from them entirely in language. They were a more numerous, and extensively spread, and, as it is supposed, a more early civilised people. The Aymaras appear to be the descendants of that ancient race, who in ages long past inhabited the high plains covered by the singular monuments of Tiaguanaco, the most ancient city of South America, and the banks of the mountain lake of Titicaca, where Manco-Capac, founder of the later dynasty of the Incas, was believed to have risen from the bosom of the waves. The fourth of the Incas, who founded their empire at Cuzco, reduced under his sway Tiaguanaco, and conquered the country of the Aymaras. This event happened but two or three centuries before the arrival of Pizarro in Peru.

No written documents remain to record the ancient history of the Aymaras. That the solar worship of the Incas, their arts and civilisation, were derived from them, may be inferred from the position of the ancient temples, which turn precisely to the rising sun, and from the various allegorical sculptures on the sides of the monolithal porticos. On these is seen the figure of the sun surrounded by rays, and that of a man holding the sceptre, the emblems of a double, both secular and priestly, rule ; while on each side are rows of crowned kings ; and aloft the condor, the great vulture of the American Alps, supposed to be the messengers of the gods. It was from Tiaguanaco, according to the researches of M. d'Orbigny,

that the arts and civilisation of Peru originated, whence they were conveyed by Manco-Capac and the Incas to the later city of Cuzco, the seat of regal and sacerdotal magnificence at the era of the Spanish Conquest.

The Aymaras resemble the Quichuas in one of their principal characteristics of organisation, which is the great length and breadth of the chest, a form which eminently adapts them, by the greater expansion which it allows to the pulmonary organs, to be the inhabitants of high mountain-tracts where the atmosphere is light and rare. They have also the same form of the head, which is often large, with a capacious cranium, oblong from back to front, and slightly compressed at the sides. The heads of the present Aymaras display no trace of that flatness which is so conspicuous in the skulls found around the lake of Titicaca, and in other parts of the Aymara country.

In their character, likewise, in their intellectual faculties, in manners, customs, private and social, in agriculture and manufactures, and dress, the Aymaras resemble in every respect the Quichuas, to whom they were subject. If we cast a rapid glance over the mode of architecture of their monuments, the origin of which is lost in the darkness of antiquity, we shall find a great difference between them and those of the Incas. We refer to the monuments of Tiaguanaco, situated in the centre of the country belonging to this nation, near to the lake of Titicaca, of which many ancient authors have spoken, and of which the origin was so completely unknown, that they were said, by a figurative expression, to have been built before the sun enlightened the earth. The monuments discovered in this country by M. d'Orbigny announce a civilisation more advanced than those which have been described in the ruins of Palenque. They consist of a tumulus raised more than 100 feet, surrounded with pillars; of temples, from 100 to 200 metres

in length, placed precisely towards the east, and adorned with colossal angular columns ; of porticos of one stone, which are covered with reliefs of skilful execution, although of rude design, displaying symbolical representations of the sun and the condor, his messenger ; also a colossal statue of basalt loaded with bas-reliefs, in which the design of the carved head is half Egyptian ; and lastly, the interior of a palace, formed of enormous blocks of rock completely hewn, whose dimensions are often seven metres in length and four metres in breadth and thickness. In the temples and palaces the portals are not inclined as among those of the Incas, but perpendicular ; and their vast dimensions, and the imposing masses of which they are composed, surpass in beauty and grandeur all that were afterwards built by the sovereigns of Cuzco. We know not the existence of sculpture, or of bas-reliefs, in the monuments of the Quichuas, while those of Tia-guanaco are all thus ornamented. “ The presence of these remains of an ancient civilisation, upon the point from which the first Inca emerged, to found the empire of Cuzco, appears to offer an additional proof that from thence were transported with Manco-Capac the last memorials of the earlier grandeur of the Aymaras.”

The tombs of the Aymaras are very different from those of the Quichuas ; instead of being subterranean, sometimes they are great square buildings with a simple opening through which the dead body was introduced. Corpses were arranged round a confined cavity, sitting in their clothes, and, in some instances, covered with a kind of cloth of straw ; sometimes these tombs consist of small houses built of unburnt bricks of the same form, the top inclined, and the opening always directed towards the east ; often they are square towers of several stories containing each a body, as in the Isle of Quebaya and some others

upon the lake of Titicaca ; but these tombs, although of immense size, are always joined in groupcs, and appear often like large villages.

The fact, that the peculiar form of the flattened skulls found at Titicaca and elsewhere is the result of artificial pressure, is so important in regard to the physical history of the race, and of mankind in general, that I shall incur the risk of being somewhat prolix in order to lay before my readers M. d'Orbigny's observations on this subject.

It is not difficult to furnish proofs of the artificial change in the aspect of the skulls themselves. " We observe," says M. d'Orbigny, " in the flattening of the frontal bone, in the projection that it forms over the parietal bones at the upper part, that there has evidently been compression before and behind, and which has forced the mass of the brain backwards, by pushing, as it were, the frontal bone over the parietals."

" The head of a young subject in my possession shews still more clearly by a longitudinal fold which exists at the upper medial part of the vertex, by a strong projection of frontal over the parietal bones, and by the prominence equally strong of the upper part of the occipital over these parietal bones, that the pressure has been employed in a circular manner from the earliest age of infancy by means of a large ligature. This supposition appears still more admissible when we observe from behind, that not only the mass of the brain has given a great size to the posterior parts to the prejudice of the anterior, but also that the pressure, having greatly increased the convexity of the posterior lobes of the brain, the parietal bones have necessarily followed the same shape in being modelled upon them ; the parietal bones, likewise, form always two latero-posterior convexities, slightly separated by an evident depression. We find again another proof of this pressure in

the obliteration of the sutures, which is observable upon all the points affected by pressure, even in the heads of the youngest subjects."

M. d'Orbigny considers it as now fully proved, that the depressed or elongated form of these heads is not, as was supposed, the natural character of the skulls of the Aymaras, but is only an exception evidently owing to the intervention of art. It would be interesting to inquire into the antiquity of this custom of flattening the head, and the influence that it is likely to have exercised over the intelligence of the subjects among whom it is found most marked.

"As to the antiquity of the custom, we see by the profile of the head of a colossal statue before the era of the Incas, that they were not then depressed; for the ancient people, who always aimed to exaggerate existing characteristics, would not have failed to exhibit them. It is, therefore, probable that this custom was contemporaneous with the reign of the Incas. Even the lengthening of the ears of one of these compressed heads may lead us to determine very nearly the age in which the individual lived. It was found in the province of Caraugas to the west of Oruro. It is known that this province was only conquered under the reign of the seventh Inca, Yahuar Hucac, who, according to all probability, lived about the thirteenth century; thus, as the Incas only granted the honour of stretching the ears by a special grace, and to recompense a conquered nation for its prompt submission to their laws, and as this concession came necessarily at the end of the establishment of the customs of the conquerors, we may suppose that it was not generally in practice among the Aymaras till towards the fourteenth or fifteenth century. The statues shew besides, that the custom of lengthening the ears was unknown at the time of the first civilisation of the plateaux of the Andes.

"We have not been able to learn any thing clearly with

respect to the influence which this artificial deformity of the head had upon the intellectual faculties of the Aymaras, since the old historians give us no information ; but there is reason to believe that there may be a displacement of the parts of the brain without any diminution of substance. It will be admitted that, by the nature of their occupations,

Fig. 88.



Skull of Tlicacan.

the chiefs of these nations had probably their intellectual faculties more expanded than their vassals. May we not from this fact draw an argument in favour of our opinion? for the most depressed heads that we have seen have been

constantly found in tombs, whose construction announces that they belonged to the chiefs."

Atacamas and Changos.

Two other nations of inferior numbers make up the Peruvian groupe: these are the Atacama who occupy the western declivity of the Peruvian Andes, and the Changos spread along the coast of the Pacific. They resemble the Quichua in physical characters; but the Changos are of darker hue: their colour is a tawny approaching to black. We cannot fail to connect this circumstance with their local situation on the sea-coast, while in so many parallel observations are elsewhere to be found.

The entire mass of the Peruvian nations has embraced Christianity. The old Peruvians were pastors and agriculturists. Their collective number is stated at nearly two millions, of whom upwards of 1,300,000 are of the pure American blood. The example of the Peruvian nations is sufficient to solve the question, whether the American races are susceptible of civilisation and of Christianity.

2. *Antisian Branch of the Alpine Races of South America.*

It is from the Inca, Garcilaso de la Vega, learned in the history of his ancestors which he has written in the Spanish language, that the name of Antisian is derived as the distinguishing term for the races who inhabit the eastern declivity of the Bolivian and Peruvian Andes extending from the 13° to the 17° of southern latitude. In this region we look in vain for those lofty and shadeless uplands, where cold mountains and grassy plains near the limits of perpetual snow enable the Quichua and Aymara herdsman to live peaceably on the produce of his tillage and of his flocks amidst the ruins of ancient civilisation and monuments of his national glory. The territory held by the Antisian races appears at the first view unfit for human habitation. It consists of abrupt and precipitous mountains, on which, however, a vigorous and magnificent vegetation is every where displayed; of deep and gloomy valleys, where impetuous torrents rush over rocky beds. It is on the banks of mountain-streams, and amidst the darkness of lofty primeval forests, that the Antisian tribes have acquired those modifications of character, physical and moral, which distinguish them from the natives of the high and open regions before described.

The nations belonging to this branch are the Yuracàs, the Mocéténès, the Tacanas, the Maropas, and the Apolistas.

The people of these races, dwelling amid humid forests scarcely penetrated by the solar rays, are, in comparison with the Quichuas and Aymaras, almost white, and those tribes are the fairest who dwell most under the dense and thickest woods. Their hue is a white but slightly tawny, or mixed with yellow. One remarkable trait, as yet but imperfectly described, is that many persons among these tribes

have their skin spotted with large patches of a still paler hue. Collectively they are of much greater stature than the Peruvians of the higher region: their forms are vigorous and robust; their countenances differ from those of the mountaineers; their faces are more round; their features less elevated; their languages are peculiar; their manners barbarous and wild.

3. *The Araucanian Branch.*

The Araucanian branch of the Alpine family of South American nations comprehends the native inhabitants of all the southern regions of the Cordillera, and of its declivities on both sides reaching from the 30° of south latitude to the extremity of the Land of Fire. It consists of two nations, the Araucans, a warlike and indomitable race, whose heroism is celebrated in the history of the Spanish conquerors of Peru, and the Pesherais, or Ichthyophagi of Tierra del Fuego, who inhabit the southern extremity of the long American mountain-chain separated from the continent by the Magellanic Straits. These two nations have, owing to their different local circumstances, very different manners; but they display, according to the observations of M. d'Orbigny, who lived among one of the two nations, similar physical characters. They exemplify, indeed, that physical type which is peculiar to the American mountaineers, and common to the nations of this and of the first branch of the Alpine groupe. One description is applicable to both nations. Their heads are proportionably large; their face round, with projecting cheek-bones, large mouths, thick lips, short, flattened noses, with wide nostrils; their eyes are horizontally placed, and not inclined; otherwise their countenance would approximate greatly to that of the nomadic Tartars: they have little beard; their foreheads are narrow and falling back; their chins broad and short.



The Araucans are of the same colour as the Peruvian nations, but of a much lighter shade.* The Boroanos, one of these tribes, are, indeed, almost white. M. d'Orbigny discredits the positive statement of Molina, that the Araucans of the high province of Boroa have fair complexions with blue eyes. The statement of Molina, that the Boroanes are very fair, is given and repeated in different passages. I find, in an extract given by Malte-Brun from an account of Chili, in the "Viagero Universal," translated from the Spanish in the "Annales des Voyages," the following account of the Araucans in general:—"Ils ont le teint brun-roux et plus clair que celui des autres Américains. Ceux de la tribu des Boroanos sont même blancs et blonds." An English traveller in Chili, Mr. Caldecough, gives some confirmation to this remark. He says that, among the lower classes in Chili, some surprisingly white men, with features different from those of the Spaniards, were pointed out to him, and were said to be the descendants of the White Araucans.

There could be nothing very wonderful in the appearance of the xanthous complexion in the high tracts of South America beyond the tropics, when we consider that the same phenomenon displays itself in the inhabitants of the Rocky Mountains in the northern hemisphere.

The Pesherais, or Ichthyophagi of Tierra del Fuego.

The Pesherais are the inhabitants of Tierra del Fuego, referred by d'Orbigny to the Araucanian race. These people first received the name of Péchérais from Bougainville; by it they have been since distinguished, and there seems to be no reason for changing this designation for the awkward one of Fuegian.

* The portrait of an Araucan, from the Atlas of Von Spix and Martius, exemplifies this description.

The affinity of the Pesherais to the Araucanos is as yet only a matter of conjecture. The supposition is founded on their proximity and mutual resemblance.

The Pesherais inhabit all the coast of Tierra del Fuego, and both borders of the Strait of Magellan, from the Island of Elizabeth and Port Famine towards the east, as far as the groupe of islands which spread to the northward and southward of the Strait; they are separated from the Patagonians by the sea, and by the chain of mountains which constitutes the isthmus, and joins the Peninsula of Brunswick to the continent. It is between these limits that navigators discovered the people whom they have described as Patagonians of small stature. The Pesherais may there communicate on one side with the Patagonians, to the east of the Port Famine, or with the tribe of the Araucans, of the Archipelago of Chonos, upon the western side of America, and this accounts for the Spanish words which Captain Weddell heard them pronounce. Their manner of life, and the ices of the mountainous country which they inhabit, confine them exclusively to the coast.

Their colour is olive, or tawny, and paler than that of the Peruvians and their neighbours the Araucanos.

Their figure has but little elegance, like that of almost all the Americans; they have huge forms and large chests, and are, notwithstanding, tolerably well made. The difference of opinion between travellers who saw them robust and with well-formed limbs, as Brak, Narborough, Degennes, Cook, and Weddell, and, on the other hand, Duclos Guyot, and Bougainville, who represent them as puny and meagre, arises, probably, from the season when they were seen, as the winter would naturally have great influence on the plentifulness of their nourishment. Their staggering gait depends, no doubt, upon the crookedness of their legs, which is caused by their way of sitting on the

ground cross-legged, after the eastern fashion : this custom naturally turns the feet inwards. The women appear to have the same shape as the men ; and it would be in vain to seek among them those proportions which are consecrated by European art.

Their features indicate relation to the Araucanos, whose neighbours they are ; their head is rather large, and their face round ; they have a short and rather broad nose, open nostrils, little eyes, black and horizontal ; the mouth is wide, the lips thick, the teeth white, and well arranged ; the ears are small, and the cheek-bones project but little. They appear to have very little beard, and pluck it out, as they do also their eyebrows. Their hair, like that of all the Americans, is black, long, and flat. With this assemblage of characteristics, we never find among them that fierce expression which marks some nations of hunters : on the contrary, they have a smile full of simplicity, and their character perfectly corresponds with their exterior. Mild and obliging as they are, no voyager has ever complained of them, and many have even described them with praise.

“ As they are habitually a walking and wandering race, the manner of their existence does not permit them to form themselves into large societies. Living only by the chase and fishing, they are always advancing in small numbers from one place to another, as they exhaust the animals, and especially the shell-fish of the coasts. Since they inhabit a country cut up into a multitude of islands, they have become navigators, and in this differ completely from the nations who border upon them ; for the Patagonians have never had a notion of making a raft to pass a river. The Pesherais traverse incessantly all the shores of the Land of Fire, and of the countries situated to the westward of the Strait : they are seen assembled in companies of two or three families, or sometimes four. They

construct canoes with the bark of trees, sewn together with the tendons of animals, twelve or fifteen feet long, and three wide, and stop up the joints with rushes; within they support them with branches, and without smear them over with resin, with aid of no other tools than shells or pieces of flint: then they desert their cabins, which are conical, and made of branches of trees fixed in a circle in the ground, and joined at the top. They often live in dwellings some feet under ground, and covered with clay or the skin of the sea-wolf; and, near the middle, a fire burns, whose smoke can only escape by a single low aperture, which serves them for a door. Men, women, children, and a number of dogs, embark in the frail skiff. The women row, the men remain inactive, but always ready to pierce the fish which they see with a dart armed with a sharp stone at the end. Thus they arrive at another island; and then the women are charged with guarding the canoes, and fishing for shell-fish, while the men busy themselves in the chase with a sling and bow, with arrows headed with flint. Next they build a new cabin, and live there for some time; but, as the chase and fishing become less plentiful, re-embark and proceed to establish themselves elsewhere. Each family is thus constantly exposed to the perils of the sea, and to the rough weather of a climate almost always frosty, and that, so to say, without clothing. A piece of sea-wolf's skin scarcely covers the shoulders of the men, while the woman only has a little apron of the same material, or, in winter, some pieces of the skin of the guanaco. In the midst of this poverty, who would not be surprised to see a sort of refinement and coquetry among the Pesherais? They cover their neck, arms, and legs, with nicknacks or shells; they paint their bodies, and still more often their faces, with different white, black, and red figures—a custom common to the Patagonians; and the men sometimes adorn their heads with a bonnet and

feathers. All of them carry a kind of buskins made of the skin of the sea-wolf."

As is customary among hunting-people, they have often quarrels and petty wars among them, which last but a short time, but are often renewed.

Unfortunate in their climate and country, they live for the most part on shell-fish, roasted or raw, on fish, birds, and sea-wolves, whose fat they eat raw; sharing their food with their dogs, which accompany them wherever they go. Thus they pass the most rigorous season, not under ground, like the inhabitants of the extreme North, but without the temperature having the slightest influence on their manner of life. Among them, as among all other savage tribes, the women, whom civilisation spares from hard toil, are forced to engage in occupations the most fatiguing, besides the employments natural to their sex, and their duties as mothers: they row, fish, build cabins, and, even in the water, brave the extreme rigour of cold. In a word, the Pesherai women are, perhaps, of all the savage women of America, those whose lot is the hardest.

The religion of the Pesherais, according to the slight account that voyagers have given of it, appears to be that of the Patagonians; they believe, at any rate, in another life, and mark the instant of death by lamentation and superstitious ceremonies.

When sick, they have sorceries, like the Patagonians and Araucanos, practised by a woman: pressure of the stomach, suction of different parts of the body, magic words addressed to an invisible being; the physician-priest has his hair powdered and adorned with two white feathers, which is not seen among the Patagonians.

Though they have been referred to the race of black men who occupy Van Diemen's Land, the Pesherais have certainly none of the characteristic traits of the nations of the Great Ocean: they evidently belong to the

American family. So far as their features and stature are concerned, they have much resemblance to the Araucanos; their language approaches in sound to that of the Patagonians and Puelches, and in grammatical form to that of the Araucanos; their arms, religion, and their style of painting the face, are also those of the three neighbouring nations; but they are distinguished from them by their speech. Their physical characters seem, on the whole, to connect them with the branch of the Aucas, or Araucanos, of Chili.

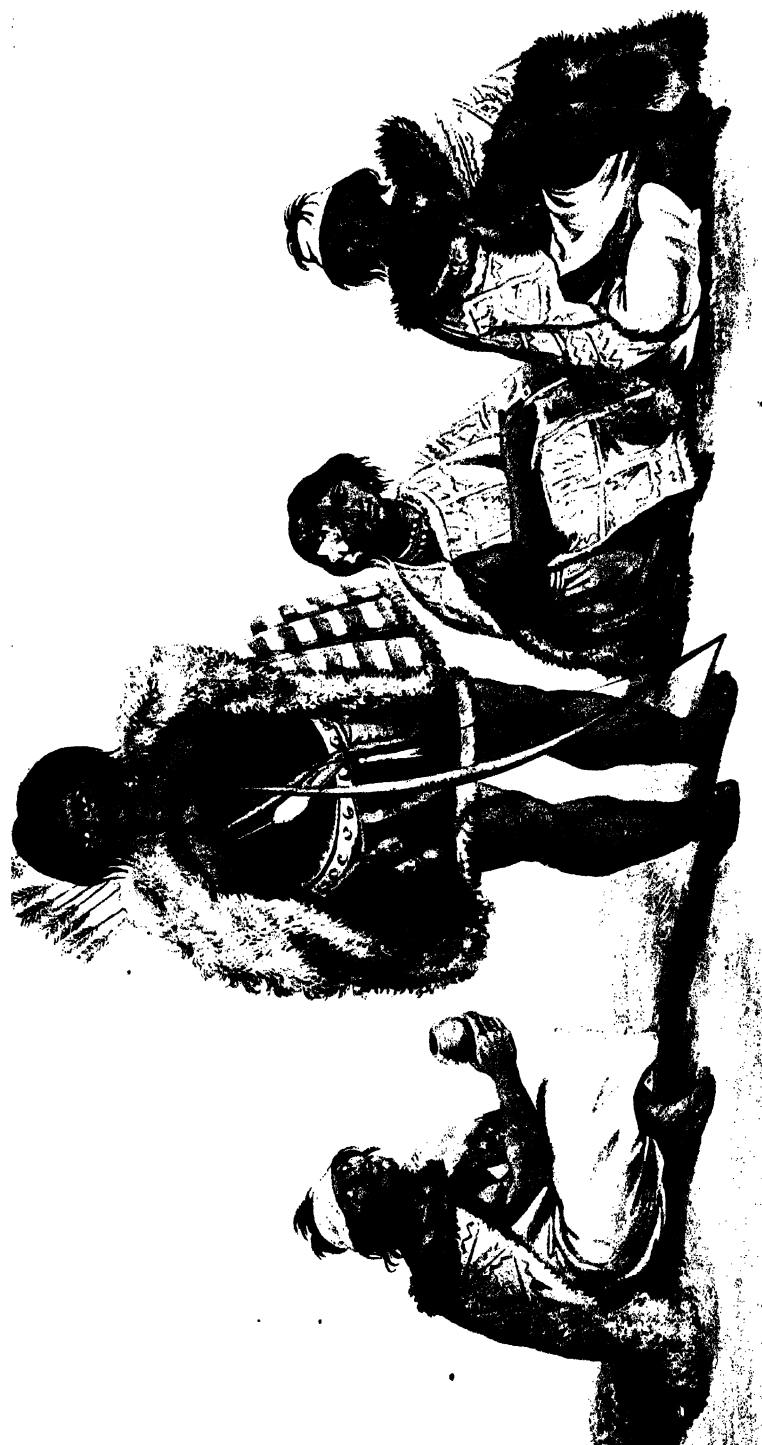
SECTION XLVI.

MEDITERRANEAN GROUPE OF SOUTH AMERICAN NATIONS.

I VENTURE to give this designation to the third great class of races in South America, inhabiting principally inland countries, intermediate between the Alpine nations of the Cordilleras, and the widely spread tribes of the Brazilian countries, or of the western region. The races included in this department are further divided into three subordinate groupes or branches, the Patagonian, the Chiquitian, and the Moxian. I shall first describe the Patagonian branch.

1. *Patagonian Branch.*

The Patagonian groupe comprehends, besides the proper Patagonians, several other nomadic tribes who resemble that people, and who live partly to the southward and in part to the northward of the Rio de Plata. Those to the southward are all the wandering hordes of the Pampas, or level plains between the River of Silver and the Magellanic Straits. The northern tribes are people who resemble the



Patagonians in physical characters, living between the river Paraguay and the lowest outskirts of the Cordillera, extending northward as far as the latitude of Potosi in 20° south latitude ; and reaching over the great inland plain of Chaco. The Patagonian tribes are the nomadic nations of the New World. Ever erratic, since horses have been naturalised in South America, these nations have become equestrian nomades, and wander over their arid plains, living under tents of skins, or in the forests of Chaco under huts of straw or bark. They are all fierce, untamable warriors, averse to agriculture and all the arts of civilisation ; and have ever resisted, some to extermination, the arms of the Spaniards.

The complexion of these nations is darker than that of most other South Americans. It has nothing of the red or copper-colour, but is an olive-brown. M. d'Orbigny compares it to the colour of Mulattos.* The natives of Chaco are all, according to that writer, equally dark with the Patagonians : the Charrua and the Puelche are of the deepest tint. Among the tribes of this stock are the tallest, more powerful, and athletic forms. The Patagonians and the Abipones are celebrated in this point of view. The stature of the most southern of the stock is greatest ; it diminishes as we go northward towards Chaco, in the middle part of the continent. In these tribes generally the trunk of the body is large and robust ; the breast strongly arched ; the limbs massive and round ; but the hands and feet are small. The women are stout and vigorous, and without feminine grace or comeliness. The heads of the Patagonians are large ; their face broad and

* This description suits at least one nation of the stock, namely, the Charruas, who, however, are darker than Mulattos. A plate opposite to this page displays a tolerably good portrait of a small groupe of Charruas, who were exhibited some years ago in Paris, whither they had been brought at the time when the Charruan race was exterminated.

flat; their cheek-bones prominent. These characters are tolerably well displayed in the annexed sketch.

Fig. 89.



In the nations of Chaco, the eyes are small, horizontal, but sometimes turned up slightly at the outer angle; the

Fig. 90.



Skull of a Patagonian.

nose depressed, broad, with patulous nostrils; the mouth large; lips thick and prominent; chin short; eyebrows arched; beard scanty; hair lank and black; the expression of their countenance is cold, sullen, often fierce.*

The languages of these nations have some characters in common, though they are

* There is a Patagonian skull in the Museum of the Royal College of Surgeons, from which the sketch that accompanies the text was taken.

distinct among themselves : they are harsh, and guttural, and difficult of utterance.

The particular nations comprehended under this groupe are the Téchuelche, or proper Patagonians ; the Puelche, or tribes of the eastern Pampas to the southwards of the Silver River ; the Charruas, on the Uruguay ; the Tobas or Mbocobi, who possess the greater part of Chaco ; these are the most numerous nations of the whole groupe, their probable number amounting to 14,000 souls ; the Mataguayos, likewise in Chaco ; the Lenguas ; and lastly, the celebrated Abipones of Azara and Dobrizhofer, the Centaurs of the New World.

Besides these nations, the Spanish authors give the names of forty others, inhabitants of Chaco and the countries to the westward of the Paraguay. Among them the Payaguas and the Mbayas are the most celebrated. In the opinion of M. d'Orbigny, their number has been greatly exaggerated. They appear to belong to this same groupe of nations, if arranged according to their physical characters.

The following account of Chaco and its inhabitants is taken from Dobrizhofer, who made a long abode in South America.

Chaco, according to this writer, is looked upon by the Spaniards as the theatre of their misery, and by the native people as their Paradise or Elysium. "Several tribes," he says, "formerly dwelt in Chaco, of whom the names alone, or very slender relics, now exist. Of this number were the Calchaquis, formerly very numerous, famous for military ferocity ; at present a few survive in a corner of the territory of Santa Fe, the rest having long since fallen victims to war or to the small-pox. Nearly the same fate

Its contour is large and round, the longitudinal diameter short : the breadth of the face, which cannot be estimated by the outline, is very considerable.

has swept away the equestrian tribes of the Malbalaes, Mataras, Palomos, Mogosnas, Oxejones, Aquilotes, Churumates, Ojotades, Tanos, Quamalcas, &c. The equestrian nations, still subsisting in Chaco, are the Abipones, Natekebits, Tobas, Amokebits, Mocobios, Yapetalacas, and Oekakakalots, Guaycurus or Lenguas. The Mbayas, dwelling on the eastern shore of the Paraguay, call themselves Epiguayegis, those on the western, Quetiadelegodis. The pedestrian tribes are the Lules and the Ysistines, who speak the same language, viz. the Tonocote, and have been for the most part converted by us, and settled in towns: the Homoampas, Vilelas, Chunipies, Yooles, Ocoles, and Pazaines, who are in great part Christians; the Mataguayos, whom we have so often attempted to civilise, and who have always proved indocile; the Payaguas, the Guanas, and the Chiquitos. Other tribes, speaking various languages, in the woods, have been added by our order to the colonies of the Chiquitos, as the Zamucos, Caypotades, Ygaronos."

The particular characters of the southern tribes of this division, who inhabit the open plains called the Pampas, must be expected to differ considerably from those of the forests of Chaco.

The people of the Pampas, who are the Puelche, are described by the English missionary, Falkner, and by Don Felix de Azara. "At the arrival of the Spaniards," says Azara, "they wandered on the shores of the Great River, opposite to the Charruas, a nation of Paraguay, but without any intercourse, neither people possessing barks or canoes by which they might pass the stream. They made a vigorous resistance to the colonists who first settled at Buenos Ayres; but were obliged gradually to retire towards the south."

The people of the Pampas lived formerly by hunting sloths, hares, stags; and ostriches, which were very abun-

dant in their country ; but since horses and horned cattle have run wild, and spread in immense herds over the plains, they have fed on the flesh of these animals. Their language, according to Azara, is different from all others. They are not so taciturn as other nations in this part of America, and their voice is not so low and almost inaudible. " Leur taille," says the author above cited, " ne me paraît pas inférieure à l'Espagnole, mais en général ils ont les membres plus forts, la tête plus ronde, et plus grosse, les bras plus courts, la figure plus large, et plus sévère que nous et que les autres Indiens, et la couleur moins foncée." The men go nearly naked. " Ils ne font point usage du barbote:" by this last circumstance they are distinguished from all the tribes of Paraguay. The women wear a *poncho*, or shirt, which covers their whole body. They wander about and dwell under tents formed of hides, which they easily remove. They are of milder disposition and less depraved than most of the nations of savages in this part of America.

Azara has likewise described the tribes inhabiting Chaco. He says that the Abipones in particular are well formed, and have handsome faces, much like those of Europeans, except in colour. " I observed that almost all of them had black, but rather small eyes ; yet they see more acutely with them than we do with our larger ones." The common shape of their noses is aquiline ; they are a very handsome people ; have seldom or never any bodily defects. Almost all the Abipones are so tall that they might be enlisted among the Austrian Musketeers ; they are destitute of beard, and have perfectly smooth chins, like all the other Indians. " If you see an Indian with a little beard, you may conclude, without hesitation, that one of his parents or more remote ancestors was an European." The same writer afterwards adds, " that they have a few straggling hairs, or down, on their chins, which are plucked

out by the women, who act as barbers.— All the Abipones have thick, raven-black locks.” As to colour, he says, “that none of the native Americans whom he has seen are as fair as the Germans or English; but many of them are fairer than many Spaniards, Portuguese, and Italians. They have whitish faces, but this whiteness, in some nations, approaches more to a pasty colour; in some it is darker, a difference occasioned by diversity of climate, manner of living, or food. The women are fairer than the men, because they go out of doors less frequently.” He informs us in the sequel to these observations, that the Abipones, Mbocobios, and Tobas, and other tribes, who live in Chaco, about ten degrees farther north, and, consequently, in a hotter climate, are yet of fairer colour than the Puelche and Aucas of the Magellanic region. Probably the different degrees of elevation above the level of the sea ought here to be taken into the account. The author of this remark contrasts the fact with the *more than moderate whiteness of the people of Tierra del Fuego*.

Second and Third Branches.

Agricultural and Fishing Tribes of the Chiquitos and the Moxos.

The inland and almost central provinces of South America, to the northward of Chaco, receive their Spanish names of Los Chiquitos and Los Moxos, from two principal nations who inhabit them. These same nations are the types of two groupes of American races who are found in the same regions. M. d'Orbigny makes them subordinate divisions of the class of nations described under the last head. They differ, however, in many important particulars from all the Patagonian tribes and from those of Chaco. These differences may, indeed, be accounted for by referring to the local conditions of their respective

countries. Unlike the wide plains of Chaco, which afford a proper abode to nomadic and equestrian tribes, the country of the Chiquitos, consisting of low hills covered with forests, and intersected by an infinity of small streams, confines the people to the places of their birth, where they live in small villages and cultivate the soil. The Moxos, on the other hand, dwell in vast plains, subject to frequent inundations, and traversed by immense rivers, which they are obliged to navigate in boats. The Moxos are fishing tribes, ichthyophagi of the river-lands of the interior. The Chiquitos lived in small villages, each containing a family or clan : among them the men were naked ; the females covered with a loose and gaily decorated garment. They buried their dead, and, like other savages, with them laid arms and provisions for their use in a future life. The Chiquitos are remarkable for the liveliness of their disposition, for their fondness for dancing and music, for their kindness on all occasions, their sociable temper, their hospitality, their freedom from jealousy as to their wives and daughters, for their perseverance, and the facility with which they became Christians. We must not, however, suppose that all the tribes proved themselves equally docile : the deaths of several Jesuits since the foundation of the missions would prove the contrary ; but, once become Christians, they persevered, and at this time would not return to the woods under any consideration ; and in this they differ from the people of the plains, who, so far from having ever submitted to the yoke, are to this day what they were at the era of their discovery. The nation of the Chiquitos were the most easy of reduction, and, without doubt, drew others by their example.

The features of the Chiquitos, according to M. d'Orbigny, differing from those of the nations of Chaco, might serve as the type of the races inhabiting the hilly tracts in the centre of America. They have a round head, larger

than usual, almost always circular, and seldom compressed at the sides ; a round and full face ; cheek-bones projecting but little ; a low and arched forehead ; a nose always short, and but slightly flattened ; and nostrils little open, compared with those of southern nations ; the eyes, full of expression and vivacity, are small and horizontal : however, in the case of some individuals, they are slightly drawn out at the outer corner, which makes them seem a little elevated ; but this is an exception. The lips are tolerably thin ; the teeth good ; the mouth small ; the chin rounded and short ; the eyebrows narrow and gracefully arched : they have a thin beard, and not curled, which only grows at an advanced age, and never covers more than the upper lip and under part of the chin ; their hair is long, black, and sleek, and, in extreme old age, grows yellow, but never white. Their features, on the whole, do not approach to the European type.

The Moxos resemble the Chiquitos in their moral qualities, which are, with but little modification, the same in all these nations. Before the conquest, fixed by their religious customs, they were scattered among villages established on the banks of the rivers and lakes, as well as in the woods or in the midst of plains : they were every where fishermen, hunters, and principally cultivators of the land. The chase was only used by them as a recreation, but fishing was a necessary employment, and agriculture procured them provisions, and the materials necessary for a favourite liquor, which, as among the Chiquitians, was made in a common house where strangers were received, and where, on certain days, the inhabitants met to drink, sing, and dance ; but their amusements had a character of gravity that was not found among the Chiquitos : their customs, also, were more barbarous. A Moxos would sacrifice his wife if she miscarried, through superstition, and his children, if they were twins ; while the mother, on her side, often got rid

of her children when they troubled her. Marriage was a convention that might be dissolved at the wish of the parties, and polygamy was of ordinary occurrence. Their habit of being always in canoes caused them to explore the streams, which they were ever traversing, whether for hunting or fishing, or even for going to their habitations. They were all, more or less, warriors; but traditions and records have only preserved the memory of a single cannibal tribe who ate their prisoners; this was the Canichana, who, even to this day, are the terror of the other tribes. The manners of this nation have been modified by the discipline of the missions; but it has preserved many of its primitive customs.

Several particular nations are included under each of these divisions. The tribes coming into the same groupe with the Chiquitos are thus enumerated by M. d'Orbigny:—

Number of Individuals in each Nation.

Name of Nations.	Christians.	Heathens.	Total.
Chiquitos	14,925		14,925
Samucus	1,250	1000	2,250
Païconécas	610	300	910
Saravécas	350		350
Otukés	150		150
Curuminacas.....	150		150
Curavès	150		150
Covarécas	50	100	150
Corabécas		100	100
Tapiis	50		50
Curucanécas.....	50		50
Totals	17,735	1500	19,235

From this total, it is easy to judge of the number of the aborigines remaining in the territory of the province of Chiquitos. If we believe historians, the number must have been much greater, and entire nations, as well as

many tribes of Chiquitos, must have been decimated in the expeditions of discovery made by those adventurers who left Paraguay in search of gold; in the incursions of the Mamelucos of San-Pablo, of Brasil, who hunted down the Indians to sell them; and, lastly, by a company of Spanish merchants of Santa Cruz, of the Sierra, who, following the example of the Portuguese, made for some time an infamous trade of the poor Chiquitos with the proprietors of the mines of Peru. Afterwards there were continued pestilences, the ravages of which were dreadful, from the era when the Jesuits arrived in the territory of the province, and continued to our time. All these causes of depopulation make it probable that at present not more than half the number of inhabitants who possessed the country at the time of its discovery, survive. It is easy to see, on casting an eye over our table, that the nation of Chiquitos forms, by itself, six-sevenths of the population of the country; while, of the rest, only the Samucus and Païconécas are of any importance: hence the propriety of taking the nation of the Chiquitos as the type of a groupe of nations, in which we recognise the following general characters:—

The colour is the same as that of the aborigines of Chaco, though a little less deep; that is to say, bronze, or, more correctly, a pale brown, mixed with olive, and not with red or yellow. It has been observed that the Samucus are more deeply coloured than the other nations of the province; but this is in so slight a degree, that it is necessary to see many individuals together in order to recognise the difference.

The stature of the Chiquitos is smaller than that of the inhabitants of the plains of Chaco and of the south, and scarcely varies. The average is five feet one inch and a half, while the tallest are not more than five feet five to six inches. The women do not approach so nearly

to the men in height as is common among the southern nations ; they only preserve the relative proportions.

The form of the body, among the Chiquitos, differs but little from that of the Indians of Chaco : as in them, the trunk is robust, the chest protruding, and the shoulders broad ; but, in general, there is less of strength apparent in them. The body is compact ; the limbs are full, exhibiting a well-rounded shape, without having any apparent muscles ; otherwise the men are straight and well-set, and have an easy gait. The women are larger and heavier, and of the same diameter down the whole length of their body ; accordingly, they exhibit much vigour, and present nothing of the ideal beauty of ancient forms.

The features of the Chiquitos are characteristic : the head is large and nearly round, not compressed at the sides ; the face very full and rounded ; the cheek-bones not projecting ; the forehead low and arched ; the nose, always short, is less flattened than that of the races of the plains ; the eyes are sunk, lively, expressive, almost always horizontal ; but, in the case of some individuals, the outer angle is drawn out, and shews a tendency to raise itself, as in the Guaranian race ; the lips are tolerably thin ; the mouth much smaller than among the nations of Chaco, and always ready to smile ; the chin is rounded and short ; the eyebrows thin and well-marked ; the beard only covers the under part of the chin, and the moustache, which is constantly thin, is not curled ; the countenance is open, and shews gaiety, frankness, and much vivacity. Notwithstanding, no one could say that they have elegant figures ; most of them, on the contrary, are below mediocrity. The women have a still rounder face than the men, with an expression of much gaiety and simplicity. In general, the figure of the men has nothing masculine.

The Chiquitian languages are as numerous as the nations who speak them. Far from being as guttural as

those of Chaco, most of them are even sweet and melodious, and present neither harsh sounds nor that redundancy of consonants so common in the latter. The language of Chiquito, by its termination in *ch*, as does the Morotoca, a section of the Samucus, by those in *od* and *ad*, alone offers a trait of resemblance to those of Chaco. The guttural sound of the Spanish *j* occurs in the languages of Saravéca, Curuminéca, Covaréca, and Païconéca; but in all the others it is wanting. The French *u*, pronounced in the nose, is to be found in the language of Chiquito, in the Otukéan, Curuminacan, Covarécan, and Païconécan. Several of them have the French *ch*, and the soft sound of the *z*. A singular anomaly occurs in the Chiquitian language, in which, for many things, men and women used different words; while, for others, the woman uses the same words as the men, contenting herself with changing the termination. Though those languages are very complicated, especially that of the Chiquitos, none of them has an extended system of numeration, which proves the existence of few relations, and an entire want of traffic.

The nations who resemble the Moxos are associated with that people under one division, as follows:—

Number of Individuals in each Nation.

Name of Nations.	Christians.	Heathens.	Total.
Moxos	12,620	1000	13,620
Chapacuras	1,050	300	1,350
Itonamas	4,815		4,815
Canichanas	1,939		1,939
Movimas	1,238		1,238
Cayuvavas	2,073		2,073
Pacaguarras	12	1000	1,012
Iténés	3	1197	1,200
Totals	23,750	3497	27,247

The colour of the Moxians is pale brown, mixed with olive; the Chapacuras, the Itonamas, and the Canichanas,

appear to have absolutely the same tinge as the Chiquitians; while the Moxos and other nations of that groupe are a little less dark, having, perhaps, a little yellow mixed with the former shades; but this difference is so slight that it can only be discovered by close attention; otherwise, the general tinge, differing but little from that of the people of Chaco, is only a little paler or a little more yellow.

In the Moxian branch, the stature is generally greater than among the Chiquitians, and it nearly resembles that of the inhabitants of Chaco. The tallest attain a height of five feet six inches, and the average stature of the Movimas, Moxos, Canichanas, and Cayuvavas, is at most five feet two inches. The only nations who do not arrive at this size are the Chapacuras and Itonamas. This difference may be explained up to a certain point: among the first, by their neighbourhood to the mountains of Chiquitos. The women are generally in proportion with the men: nevertheless, those of the Canichanas appeared to us smaller; while, among the Movimas, as we have already noticed among the tribes of the Pampas, the women are, on the contrary, nearly as tall as their husbands, or, at any rate, much above the usual relative proportion.

The figure of the Moxos resembles that of the Chiquitians and inhabitants of Chaco; at the same time that, among these latter, broad shoulders, a chest very much arched, and a stouter body, prove great strength, with this difference notwithstanding, that the Moxos, generally still more vigorous than the Chiquitians, are apparently as strong as the natives of Chaco; yet they are distinguished from both by taller figures, bodies of better shape, and more slender waists. Their limbs, without projecting muscles, are generally fuller and more rounded. These characters present an exception to be remarked in the case of the Itonamas, who, though resembling in form the other nations, always have their limbs thin, and especially their

legs." The Moxos are well-set, and walk straight, and with much ease. The greater number, especially of the Moxos, are subject to obesity. The women differ a little from those of the Chiquitian branch; they have large shoulders and hips; but their persons are less compact, and their waist is narrower, which indicates a tendency to the slight figure of European women. They are more agreeable, in general, than the Chiquitian women; they are yet robust, and have the bosom well-formed, and of but moderate developement, and their hands and feet are small.

The features of the Moxos are very different and easily distinguishable from those of the Chiquitians: the head is large, and a little elongated behind; the face is less full and broad than that of the Chiquitians, and is rather oblong; the cheek-bones are scarcely to be seen; the forehead is low and little arched; the nose short and flat, without being too large; the nostrils are expanded; the mouth small; the lips not thick; the eyes are in general small and horizontal; the ears small; the eyebrows narrow and arched; the chin rounded; the beard black, with little hair, and slow of growth; it is only seen on the upper lip and chin, and is never curled; the hair is black, long, thick, and sleek. Such are the general characters remarked in almost all these nations, yet with some exceptions.*

* For further details I must refer to M. d'Orbigny, from whose work these observations have been abstracted.

SECTION XLVII.

THE BRASILIO-GUARANI, OR EASTERN NATIONS OF SOUTH AMERICA.

THE vast region of South America which lies to the eastward of the river Paraguay, and is cut off from the remainder of the continent by that stream, and by a line reaching northward from its sources to the mouth of the Orinoco in the Gulf of Mexico, was inhabited by a great number of aboriginal tribes, who were at one time supposed to speak as many distinct languages, and to constitute separate nations. Later information has considerably diminished their number. Two great families of nations exist within this region, viz. the Guarani, spread through Paraguay, and known to be allied to the Tupi tribes of Brasil; and, secondly, the races who belong to the stock of the Caríbí, Galibi, or Caribbees, in the countries bordering on the Gulf of Mexico. They have a certain resemblance in features and complexion, and are, according to d'Orbigny, referable to one physical type, of which the following is the characteristic description:—

“Complexion yellowish; stature middle; forehead not so much arched as in other races; eyes obliquely placed, and raised at the outer angle.” These traits, which belong to the great nomadic races of South America, approximate to those of the nomades of High Asia. The complexion is nearly the same, for these nations do not generally belong to the Red Men of the New World: the face is round, the nose short, but the nostrils are not so wide or patulous, nor do the cheek-bones project so much as in the Asiatic races. Von Spix and Martius thought the Caribi strikingly similar to the Chinese.

The Guarani nation is one of the most interesting South American races, owing to the fact that they shewed themselves particularly susceptible of civilisation and of instruction in the Christian religion, which they embraced in great numbers through the instructions of the Jesuit missionaries. We have many interesting accounts of the achievements of these zealous promoters of social improvement among the inhabitants of the wildernesses of South America, chiefly in the writings of ecclesiastics, before the evil hour when the King of Spain, yielding to the advice of the enemies of religion and of monarchy, ordered their expulsion from Paraguay, and left 120,000 new converts from one single aboriginal nation destitute of the advice and guidance of their spiritual and temporal instructors.

1. *Southern Guarani of Paraguay*.—The southern Guarani are those of Paraguay, either reduced now under the missions above mentioned, or still wandering in a state of liberty in the forests of that great province. Besides the Guarani, commonly so termed, who are converted to the Catholic religion, and inhabit thirty-two large towns on the shores of the Parana, Paraguay, and Uruguay, there are other tribes of the same race still hidden in the forests, who have assumed different names from the neighbouring rivers or mountains, but still speak the Guarani language. Among these are the Tapes, Tobatinguas, and Cayuguas.

2. *Western Guarani*.—The western Guarani are the people described by Hervas under the names of Guarayi, Chiriguani, and Cirionos. The Guarayi were civilised by the Jesuits, and reduced under the celebrated missions of the Chiquitos. In the woods between the Chiquitos and the Moxos, there are still some tribes of savage Guarayi. Dobrizhoffer says, "That their language is a dialect of the Guarani, very little corrupted;" though, according to some traditions, they inhabited this country in the time of the Inca Yupangui. The Pagan Chiriguanos are formidable

to all their neighbours. According to Abbot Gilii, the Guarani language is spoken with purity by the natives of 160 villages between the great river of Chaco and that of Mapayo of Santa Cruz, in the valleys of the Andes. To the northward of Santa Cruz are the barbarous Cirionos, who speak a dialect of the Chiriguano, and consequently of the Guarani language.

3. *Eastern Guarani of Brazil.*—The eastern Guarani are the Tupi, or native inhabitants of the Brazils. “The general language of Brazil,” says Hervas, “called Tupi, from the name of the first Indians who were converted to the holy faith, is not more different from the Guarani, viz. of Paraguay, than the Portuguese from the Spanish.” The same writer enumerates, from information derived from ecclesiastics, the following tribes who speak the Tupi, with little variety of dialect, viz. the Cariyi, southward of the Tupi proper, reaching as far towards the south as the Rio Grande del Sud, or S. Pietro, the Tamoyi, Tupinaqui, Timmiminos, Tobayari, Tupinambi, Apanti, Tapigoas, and several other tribes, occupying all the maritime countries as far northward as the river Maragnon.

4. *Tribes Related to this Race on the Maragnon.*—According to Hervas, the Omagua, and other dialects allied to it, spoken in the kingdom of Quito, are also branches of the great Guarani language. This implies a still further extension of the same race. Azara, as we have seen, supposed it to reach even as far northward as Guiana.

The Omagua, with the tribes nearly connected with them, form one of the most extensive nations in the northern parts of South America. They possessed the banks and islands of the Maragnon, or river of Amazons, 200 leagues from the mouth of the Nabo river, and probably formed a great part of those numerous tribes found by Orellana in this region.

Of the Caribbean Race.

The Caribbean race, who, as we have seen, are supposed by M. d'Orbigny to be connected in language and other proofs of affinity with the Guarani, are of themselves one of the most extensively spread families of nations of South America.* The people who give name to this groupe are the celebrated race of Caraihs, or Caribés. In the sixteenth century, this race was found spread over all the shores and islands of America, from the mouth of the river of Amazons, or from the borders of Brazil, to the Orinoco and the neighbourhood of Porto Rico. The lesser Antilles received from this nation the name of Caribbean Islands.† The Tamanacs, who belong to the same family, live on the right bank of the Orinoco: they were formerly powerful, but are now reduced to a small number.‡ The Arawacs live near Surinam and Berbice: on the upper part of the river of the last name they border on the Caribees.§ The Guäraüinas inhabit the two islands in the delta of the Orinoco, where they build their houses upon trees.|| The Guaiquierias inhabit the Island of Margarete, and the Peninsula of Araya.¶ The Cumanagotos live to the westward of Cumana, in the mission of Piritoo.** The Pariagotos are the inhabitants of the Peninsula of Paria. Lastly, the Chayma, a race whose relations have been discovered by the Baron

* M. d'Orbigny has omitted these nations in his description of the South American tribes. From M. de Humboldt, we derive the greater part of our information respecting them. The other nations of the Brazils, whose affinity to the Caribi and the Guarani can only be conjectured from a general resemblance, are best described in the works of Von Spix and Martius.

† "Mithridates," p. 674.

‡ Von Humboldt's "Personal Narrative," vol. iii. p. 254.

§ Quandt's "Nachricht von Suriname und seinen Einwohnern."

|| Von Humboldt's "Personal Narrative," p. 277.

¶ Ibid. p. 281.

** Ibid. p. 283.

Von Humboldt, live to the westward of the Guäraünas, along the high mountains of the Cocollar and the Guacharo, in the missions of the Arragonese Capuchins of Cumana.

The Chaymas are inhabitants of a country distant more than 100 leagues from that of the Tamanacs. The dialects of the other nations mentioned above are associated either with the Tamanac or with the Caribec, and more generally with the former. The idiom of the insular Caribees, in the Antilles, differs somewhat from that spoken on the Continent; but these tribes are evidently branches of one stock.

Von Humboldt has given us a more particular account of the Chaymas, who are a people less known than the Caribees. He describes their countenance and features as follows:—"The countenance of the Chaymas, without being hard and stern, has something sedate and gloomy; the forehead is small, and but little prominent. The eyes of the Chaymas are black, sunk, and very long; but they are neither so obliquely placed nor so small as in the people of the Mongolian race. The corner of the eye is, however, sensibly raised up towards the temples; the eyebrows are black, or dark brown, slender, and a little arched; the eyelids are furnished with very long eyelashes, and the habit of casting them down, as if they were lowered by lassitude, softens the look of the women, and makes the eye, thus veiled, less than it really is."

We are informed by the same author, that the complexion of the Chaymas is the same as that of the other American tribes who are nearly in the same latitude. It is not a copper colour. "The denomination of *rouge-cuivrés*, or copper-coloured, could never have originated in equinoctial America, in the description of the native inhabitants."* He remarks, also, that the old accounts of the

* Von Humboldt's "Personal Narrative," p. 221.

earliest voyagers to these regions represent some of the inhabitants, as those of Paria, to be of a much fairer colour than that now prevalent among the generality of the inhabitants. The climate of Paria is remarkable for the great coolness of the mornings. The inhabitants of Paria, according to Ferdinand Columbus, "were better made, more civilised, and whiter than the people whom the discoverer of America had till then seen." But many other writers are more particular in their account. If we may believe these writers, the old inhabitants of Paria were clothed, though the races now existing on the coast are naked: they were nearly white, when not exposed to the sun's rays, and had long flowing hair, of a yellow or auburn colour.*

The Botocudos.†

The Botocudos are well known as one of the most barbarous nations of the world. Their country, in the sixteenth century, was the Capitanerias of Ilheos, as far as Porto Segaro, where they carried on a dangerous and destructive warfare against the Portuguese colonists of the Brasils. They are now confined to the inland country, from the Rio Doce to the Rio Pardo, that is, from the 18° to the 20° of south latitude.

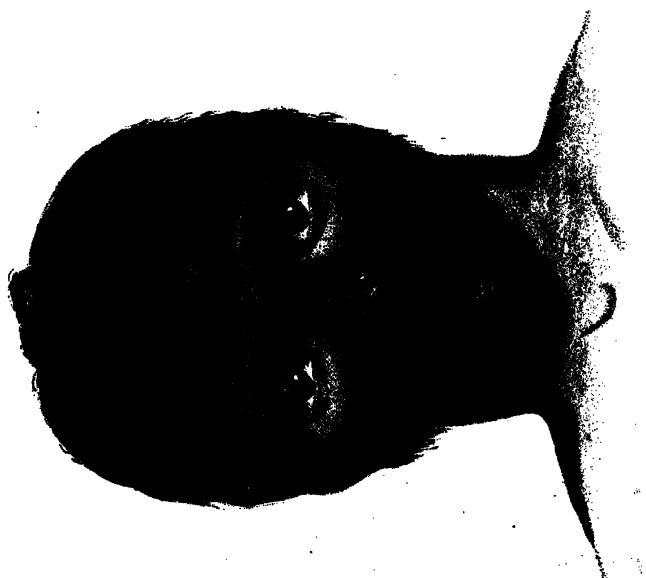
M. d'Orbigny says that the complexion of the Botocudos is very similar to that of the Guarani, but somewhat lighter; the result, as he supposes, of their inhabiting shady forests: it approaches to the colour of the Guarayos. A native Botocudo described by this traveller resembled

* "Pariæ incolæ albi, capillis, oblongis, protensis, flavis." "Utriusque sexûs indigenæ albi velut nostrates, præter eos qui sub sole versantur."—*Peter Martyr*. Gomara and Garcia are cited nearly to the same effect by Von Humboldt.—*Personal Narrative*, vol. iii. p. 288, English translation.

† The best accounts of the Botocudos are to be found in the voyages of MM. Spix and Martius, of M. Auguste de St.-Hilaire, and Prince Maximilian of Neuwied.



Photocopies.



the Guarani in stature, form, and proportions, and likewise in features, with this exception, that the cheek-bones were a little more prominent, the nose somewhat shorter, the mouth larger, the countenance more savage, the beard still less, and the eyes smaller and more oblique at the outer angle, which give them a greater resemblance to the Mongoles. The Botocudos are likewise of a yellower colour than the Guarani and other nations of South America.

The Botocudos are said to have been cannibals, and the most savage of all the American nations. They wore for ornaments collars or strings of human teeth.* Of late, attempts have been made to introduce among them civilisation and Christianity. The following account of these efforts is to be found in the papers of the Society for the Protection of Aborigines:—

“In contrast with these violations of human right, perpetrated upon the confines of the Brazilian empire, upon the aborigines of Guiana, it is gratifying to be able to report the peculiarly pleasing and encouraging change which has taken place nearer to the seat of the imperial government, and under the auspices of the young emperor. The Botocudo Indians, who inhabit the country watered by Rio Doce and its tributaries, have been described as amongst the lowest of the human race on the continent of South America. Wandering, savage, and all but naked, they rendered their repulsive countenances more ugly by the insertion of billets of wood in their perforated lips and ears, and cannibalism is said to have been practised among them. By the exertions of Guido Marliere, to whom communications were made on the part of this Society, almost at the commencement, Guido Pocrane, a Botocudo Indian of great native talent, was introduced to the blessings of civilisation and Christianity, and his new acquirements

* In the first volume of Sir W. Ouseley's travels, there is a portrait of a Botocudo woman ornamented in the way described.

were directed to the amelioration of his countrymen. His exertions have been crowned with signal success, and four sections of the barbarous tribes have been brought under the influence of civilisation, and taught to cultivate their soil, from which they have raised not only enough for their own support, but a surplus, which has been the means of rescuing even a portion of the white Brasilians from famine and starvation. Useful laws have been introduced among them, and Guido Pocrane, in the criminal code which he has established, has set an example which legislators, the hereditary professors of Christianity, would do well to imitate, in the total exclusion of capital punishment."

The various nations of the Brazilian countries, whose languages have never been adequately investigated and compared, but are generally regarded as distinct from each other, bear a resemblance in physical characters to the Guarani. They are supposed by M. d'Orbigny to belong to the same race or family of nations. This opinion is founded on the various portraits furnished by the works of MM. Spix and Martius, Prince Maximilian of Neuwied, and MM. Rugendas and Debret, of the Bogres of the province of San Paolo, the Cumacans, the Puris,* the Coroados, and the Coropos. The same observation applies also to a variety of tribes less known, and of whom we have but imperfect descriptions, such as the Macuani, the Penhams of Minas-Gevaes, the Machacali, the Capoxos, the Cataxos, the Comanaxos of the frontiers of Porto Segaro and of Bahia, the Carivi, the Sabúcas, the Murus, the Mundrucus.

All these tribes, and many others described by the travellers above mentioned, resemble in the general type of organisation the Brasilio-Guarani races.

* In the annexed plate from the Atlas of Spix and Martius.

SECTION XLVIII.

GENERAL OBSERVATIONS DEDUCED FROM THE PRECEDING
SURVEY OF HUMAN RACES.

IN the ethnographical outline which I have now concluded, the facts have been very briefly stated, and it would be difficult to recapitulate them in a shorter compass. I shall merely point out some of the most obvious inferences.

The different races of men are not distinguished from each other by strongly marked, uniform, and permanent distinctions, as are the several species belonging to any given tribe of animals. All the diversities which exist are variable, and pass into each other by insensible gradations; and there is, moreover, scarcely an instance in which the actual transition cannot be proved to have taken place.

Thus, if we consider the varieties of figure which are generally looked upon as the most important, and begin with those of the skeleton and the skull as their foundation, we shall find every particular type undergoing deviations and passing into other forms. We have seen that, in many races who have, generally, and originally, as far as we can go back towards their origin, heads of the pyramidal figure with broad faces, or the Mongolian type, the oval or European shape with European features display themselves in individuals, and often become the characteristics of tribes. We must refer the reader to the account given in the preceding pages of the five great nomadic races, to the description of the Chinese, Japanese, Koreans, and Indo-Chinese nations.

Again, the shape of the head in the black races varies in like manner. The Sudanian nations have a black com-

plexion and crisp hair, with a form of the head different from that of the Negro; and the type varies in particular tribes, and even in the same tribe. Towards the south, the black and crisp-haired Africans display, in the highland of the Kafirs, a form resembling the European; and, in the country of the nomadic Hottentots, make a signal approximation to the physical character prevalent among the nomades of High Asia. Among the aboriginal races of the New World, similar varieties and similar deviations occur. We have seen that the nations of America are not, as it has been represented, reducible to one physical type, that their skulls display many different leading forms, and although the ethnology of the Western Continent is as yet, owing to obvious causes, much less complete than that of Asia and Europe, we have, notwithstanding this circumstance, found instances in which the most strongly marked deviations are displayed within the limits of one and the same great family of American nations.

Individual varieties have been pointed out as affording a similar evidence. In the plates at the early part of this volume which contain figures of three skulls in one view, the reader may see an example of striking resemblance in heads taken from the most dissimilar and widely separated races of mankind. Many similar examples might easily be found, and, perhaps, some still more precisely to the purpose. The three figures above mentioned were taken casually from skulls now in my own collection.

With respect to colour, it is still more easy to trace the greatest variations within the limits of one race. There is, perhaps, not one great family of nations, having its branches spread through different climates, which does not display in this particular the most strongly marked varieties. It is true that among European colonists settled in hot climates such varieties are not so perceptible within a few generations; but in many well-known instances of

earlier colonisation they are very clearly manifested. We have traced them in the instances of the Jews and Arabs, in the tribes of Hindoos, or rather of the Indian race, spread through India, compared with those of the Himálayan countries. We might add innumerable facts tending to bring out the same result. Under this head, it would be quite fair to take the whole Indo-European family of nations as one example, since from one identical stock must have sprung the Gothic, the Iranian races, and the Arian stem of India, including the xanthous Siah-Pôsh of Kafiristan, the yellow-haired and blue-eyed villagers of Jumnotri and Gangotri, and the black Hindoos of Anu-gangam.

It has often been said that the native tribes of America present an exception to the general observation deduced from a survey of the nations of the Old World, and that the complexion of the Americans displays no relation to climate. We have proved, on the contrary, that tribes alike belonging to the American stock manifest the influence of external agencies not less distinctly than do the white inhabitants of Europe compared with the black races of Africa. Witness the comparison of the white Americans of the north-west coast with the black Californians.

If any one should call in question the assertion that the colour of human races has any relation to the climates of different countries, we have only need to appeal to the most general and broadly marked facts which the history of mankind presents.

Thus it is obvious that the intertropical region of the earth is the principal seat of the black races of men, and the region remote from the tropics that of the white races, and that the climates approaching to the tropics are generally inhabited by nations which are neither of the darkest nor of the fairest complexion, but of an intermediate one. To

this observation it may be added that high mountains and countries of great elevation are generally inhabited by people of lighter colour than those where the level is low, such as sandy or swampy plains on the sea-coast. Thus, if we begin with Africa, we shall find a great number of distinct races, as far as a total diversity of languages can be thought to distinguish men into separate races, spread over that great continent; and it may be observed that those whose abode is between the tropics, though differing from each other in many peculiarities, agree in the darkness of their complexion. In fact, if we divide Africa into three portions, we may define by the tropics the extent of the black complexion in its inhabitants.

The nature of the hair is, perhaps, one of the most permanent characteristics of different races. The hair of the Negro has been termed woolly: it is not wool, and only differs from the hair of other races in less important respects. This subject has been discussed in the early part of my work, and I shall not repeat what has there been said. It may be seen that the texture of the hair affords in the animal kingdom no specific characters. In mankind, we find it in every gradation of variety; and if we take the African nations, I mean the black tribes who are apparently of genuine native origin, as one body, we shall discover among them every possible gradation in the texture of the hair, from the short close curls of the Kafir to the crisp but bushy locks of the Berberine, and, again, to the flowing hair of the black Tuaryk, or Tibbo. In some instances, indeed, it appears that the change from one to the other may be shewn in actual transition.

I have now gone as far as the prescribed limits of this work admits in the investigation of anatomical and external bodily characters, as they vary in different tribes of men and deviate from a common type: it now remains for me to advert in a summary manner to two other questions

which were proposed for discussion in the outset. I allude to physiological varieties, or differences between races in regard to the laws of the animal economy; and, secondly, to psychological varieties, or diversities in the mental powers and habits, or in the intellectual and moral character of nations.

SECTION XLIX.

PHYSIOLOGICAL COMPARISON OF HUMAN RACES.

I have observed, in the former part of this work, that a criterion of distinctness of species, or of common origin, may be obtained by comparing the physiological history of any two or more given races in the animal kingdom. Such a criterion must be founded on the general observation that tribes of one kind resemble each other in regard to the great laws of the animal economy, while, in respect to all the leading principles of organisation, animals of different species, though proximate and so analogous as to be referred by naturalists to one genus or tribe, are uniformly found to differ. I must now proceed to apply this remark to the comparison of human races, with a view to determine on this ground, which affords a somewhat distinct field of inquiry from that hitherto surveyed, the principal point which I have undertaken to discuss.

The laws of the animal economy determine all the principal facts connected with reproduction, as the times and frequency of breeding, in mammalia, the period of gestation, in birds, that of sitting on eggs, the number of progeny brought forth at a time, and the period of suckling or watching over the offspring. The progress of physical developement and decay is likewise ordained by Nature to

take place in each species, though with some variety as regards individuals, according to a definite rule. The periods at which individuals arrive at adult growth, the different changes which the constitution undergoes at particular ages, the periods of greatest vigour and decline, and the total duration of life, are given, though with individual exceptions and varieties to every species of animals.

A remark must be made in the outset of this inquiry which will considerably modify the result. Although it is obvious, on a cursory view of the subject, that greater uniformity prevails in the several tribes of the animal kingdom in regard to these fundamental laws and in the physiological constitution than in the outward aspect or colour and the nature of the integument, still there is a considerable range of variation, even in the internal functions. We have already adverted to the change produced in cows, or to an hereditary peculiarity produced by habit and by human interference in the breeds, and changing the length of time of giving milk. It seems from this, and from other facts which have been related, that when domesticated animals have been brought to undergo a particular modification of their natural state, and to obey a new law for some generations, the habit becomes, as it were, their second nature, and that their hereditary constitution is changed. Facts of a similar kind may be collected from the history of human tribes. We have seen that the nations who have inhabited for centuries the heights of the South American Andes have a longer or more capacious chest, and lungs of a greater volume, than other races, a structure of body eminently useful to men who breathe a rare atmosphere, — a peculiarity, moreover, which the conditions of their existence has an obvious tendency to produce by their mechanical effects. Here, then, since the Quichuas and the Aymaras are but branches of the American family of nations, and not a distinct and peculiar race, such as any

one might assume to have been created on the spot, with a physical adaptation to its local conditions,—here we find an instance of long-continued habit, and the result of external agencies, modifying the structure of body, and with it the state of the most important functions of life, in such a manner as to constitute and bring forth, *de novo*, an adaptation to the surrounding agencies. This may furnish an idea of the modification which various races undergo, and have undergone, in different regions, modifications which have brought them into relation with the physical conditions prevalent in such regions. Many parallel facts are obvious to those who look for them. If we compare the light and muscular, though lean and agile, Arab, whose daily allowance of food is five dates and a little water, with the fat, blubber-eating Esquimaux, what a vast difference do we perceive in the external appearance, bespeaking an equally great one in the internal constitution of these two nations. These peculiarities are the result of external circumstances: we perceive the actual presence of external conditions which have a natural tendency to call them forth. In other instances, when we cannot perceive how these agencies operate, we may infer a similar causation, and this particularly in those cases where an adaptation is to be discovered of the peculiar organic type to the local conditions of existence.

It is, doubtless, on a similar principle that the constitution of races becomes so formed as to bear without inconvenience particular climates, which are unwholesome and destructive to other races. Thus the natives of Sierra Leone sustain comparatively little inconvenience from their climate, though it is destructive to Europeans. That this is not owing to original organisation, we collect from the fact, of which we are assured by an intelligent physician, long resident in the colony, that the free Negroes who were brought from Nova Scotia, and whose ancestors

had been generally resident for some generations in a very different climate from that of Sierra Leone, are subject to the same diseases as Europeans. In my "Researches into the Physical History of Mankind," I have collected a great number of examples of similar acclimatisation, or of a change brought about in races of men who have been removed to a new climate. It is there proved, if I am not mistaken, by abundant evidence, that this process generally requires many generations to bring it about, and that, when once produced, the new characters are hereditary, and impressed upon the race.

If due allowances are made for such modifications, which are changes taking place according to a law of adaptation, we shall find all human races remarkably uniform with respect to all the principal laws, or leading phenomena, of the animal economy.

1. The average duration of human life is nearly the same in the different races of men. But in order to estimate the facts which bear upon this subject, an account must be taken of the vast influence which climate alone exercises on the rate of mortality. It is well known that the proportional number of individuals, who attain a given age, differs in different countries; and that the warmer the climate, other circumstances being equal, so much the shorter is the average duration of human life. Even within the limits of Europe the difference is very great.

In some instances, according to the calculations of M. Moreau de Jonnès, the rate of mortality, and inversely the duration of life, differ by nearly one half from the proportions discovered in other examples. The following is a brief extract from a table presented to the Institute by this celebrated calculator. The table comprehends returns belonging to different periods, illustrative of the effect produced by political changes and improvements in the state of society on the duration of human life. I have

omitted this part, and have only abstracted that which illustrates the influence of climate.

Table exhibiting the Annual Mortality in different Countries in Europe.

In Sweden,	from 1821 to 1825	.....	1 death in 45
Denmark	... 1819 ...	—	..... 45
Germany	... 1825 ...	—	..... 45
Prussia	... 1821 ... 1824	.....	— 39
Austrian Empire	... 1825 ... 1830	.....	— 43
Holland	... 1824 ...	—	..... 40
England	... 1821 ...	—	..... 58 *
Great Britain	... 1800 ... 1804	.....	— 47
France	... 1825 ... 1827	.....	— 39.5
Canton de Vaud	... 1824 ...	—	..... 47
Lombardy	... 1827 ... 1828	.....	— 31
Roman States	... 1829 ...	—	..... 28
Scotland	... 1821 ...	—	..... 50

The difference of twenty-eight and fifty is very considerable: but even the latter rate of mortality is considerably greater than that which the data collected by M. Moreau de Jonnès attribute to Iceland, Norway, and the northern parts of Scotland.

No adequate data have yet been collected for estimating the comparative longevity of different races of men, after making suitable allowances for the influence of climates; but facts are easily to be found which prove that no great difference exists in this respect between the most dissimilar tribes. It was calculated by Buffon, with reference principally to white men, that a third part of the human race die before the age of ten years; one half before that of thirty-five; two-thirds before fifty-two; and three-fourths before sixty-one years of age. A very different computation has been made by later writers. According to Hufeland's

* There must be a mistake in this number. According to Porter and Rickman, the number of annual deaths in England, from 1821 to 1831, is 1 in 51.

estimate, out of a hundred individuals born, fifty die before their tenth year, and six only live to be above the age of sixty.*

Many instances of longevity in Europeans have been collected by Mr. Easton, from whose work I have taken the first of the following tables. He has discovered the following numbers of persons who have reached the ages below stated :—

From 100 to 110, both inclusive,	1310
110 ... 120	277
120 ... 130	84
130 ... 140	26
140 ... 150	7
150 ... 160	3
160 ... 170	2
170 ... 180	3

Instances of Longevity in Negroes.

Mallum Dando, king of Rabbah	115
Robert Lyuch, Jamaica	160
Catherine Lopez, Jamaica	134
Margaret Darby, Jamaica	130
Mulatto at Fredericktown, North America, in 1797	180
Mary Goodrall, Jamaica.....	120
Statara —, St. John's, Antigua	130
Rebecca Tury, Falmouth, Jamaica	140
Tom, a slave of Mrs. Bacon, South Carolina.....	130
Francis Peat, Kingston	130
Jane Morgan, Jamaica	120
Juan Moroygota	138
Joseph Ban, Jamaica	146
Catherine Hiatt, Jamaica	150
Frances Johnson, a Sambo woman.....	107

Particular notices respecting these individuals may be seen in the first volume of my “*Researches into the Phy-*

* Hist. Nat. du Genre-Humain, par M. Virey. Paris, 1824.

sical History of Mankind," where the reader, who wishes to pursue the inquiry, will find evidence that a similar degree of longevity belongs to other races of men, both in the Old and New Continents.

The general conclusion to which we are brought by all the facts that can be collected in relation to the period imposed by nature on human longevity, and the general duration of human life, is that there is no ascertained difference in this particular between the various races which constitute the human family. It would appear that the same law, as to the duration of life, has been imposed by Providence on all nations of men. In this point of view they appear as one species. Even in different climates the *tendency to exist* for a given time is the same: the duration of life varies only from the circumstance, that the external causes which bring about an accidental and premature catastrophe, or that which wear out the health and impair the bodily frame, are more rife or more potent in one climate than in another.

2. *Of the Progress of Physical Developement and the Periodical Changes of the Constitution : Natural and Vital Functions of different Races.*

The specific temperature of the body is the same, or nearly so, in all the races of men. This subject has been investigated, and the above-stated fact established by the researches of Dr. Davy.

There is no remarkable difference in the frequency of the pulse, or any of the other vital functions between different tribes, except such occasional, and temporary, and individual variations as are easily explained by the results of immediate external agencies.

There is one subject connected with this department of physiology which has not yet been fully explored, or, at least, on which naturalists and physicians have not arrived.

at an unanimous sentiment. It has been a very general and long-established opinion, that the period appointed by nature for marriage, and the commencement of relations between the sexes, varies in different climates, that women begin to bear children, or to be capable of bearing them, at a very much earlier period in warm countries than in cold ones, and that they become old at an age when the females of Europe are still in their prime. This notion has been universally prevalent among physiologists: it was established by the authority of the celebrated Haller, and until lately has never been called in question. It was laid hold of by Montesquieu as a fact which tended to explain some of the great moral diversities which distinguish the Oriental from the Western nations. "Women in hot climates," says this philosopher, "are marriageable at eight, nine, or ten years of age. Thus, in these countries, infancy and marriage almost always coincide. They are old at twenty: their reason, therefore, never accompanies their beauty. When beauty demands the empire, the want of reason forbids the claim: when reason is obtained, beauty is no more. The women ought, then, to be in a state of dependence, for reason cannot procure in old age that empire which even youth and beauty could not give. It is, therefore, extremely natural that in these places a man, where no law opposes it, should leave one wife to take another, and that polygamy should be introduced."

A very exaggerated idea has prevailed in Europe, founded on the assertions of travellers who wanted data for accurate conclusions, as to the periods of physical developement, particularly in Arabia and Palestine, and it is to these countries that Montesquieu chiefly referred. Very different conclusions might be deduced from passages in the Old Testament as to the inhabitants of Palestine; and, with respect to the women of Arabia, the question seems to have been settled by a reference to authority

which, on this point, few will venture to dispute, I mean that of Mohammed and the commentators on the Koran. In the fourth chapter of the Koran, "On Woman," there is this command in reference to the duty of a guardian:—"Examine the orphans (in religious matters) until they attain the age of marriage." "The age of marriage," says Mr. Sale, "or of maturity, is reckoned to be fifteen,—a decision supported by a tradition of the Prophet, although Abu Hanifah thinks eighteen the proper age." In the regulations touching divorce, in the chapter of the "Cow," precautions are laid down against dismissing a wife under any uncertainty as to her being pregnant at the time. Sale adds, "That in the case of women who are too young—such premature marriages being sanctioned or tolerated in Arabia, a custom which is probably the real foundation for the mistaken notion to which I advert—as well as in those who are too old to have children, it is the rule to wait only three months. The age at which they are reckoned too old is that of *fifty-five lunar or fifty-three solar years.*" We thus find that the periods of life at which the principal physical changes take place are just the same among the natives of Arabia as in Europe; and the plea or excuse, founded on this supposed premature development and decay of the female sex, in favour of the depraved morality of the Oriental nations, is just as groundless as was the position long maintained, but refuted by the inquiries of Carsten Niebuhr, that the proportionate numbers of the sexes are different in Arabia and in Europe.

The whole subject of the periodical changes in physical life with respect to the female sex has been of late years investigated afresh by a very able writer, who has collected much new and valuable information regarding it. To his papers, which have elucidated a very important part of physiology, and are calculated to remove much prejudice and misconception, I must refer my readers who wish to

pursue the inquiry. The general conclusion, which he has in my opinion fully established, is, that the difference of climate occasions very little, if any, important diversity as to the periods of life and the physical changes to which the human constitution is subject; and that in all these great regulations of the animal economy, if we may use such an expression, mankind, whether white or black, are placed by nature nearly on an equal footing. As the duration of life and the age of adult growth is known to be nearly the same, it would be contrary to all probability should any material difference be found to prevail in respect to any one particular function or set of functions; yet the contrary opinion was universally prevalent from the time of Haller till it was refuted by Mr. Roberton.*

SECTION L.

COMPARISON OF HUMAN RACES WITH RESPECT TO MENTAL ENDOWMENTS.

THERE is one point of view in which it still remains for us to compare the different tribes of the human family, that is, with regard to mental endowments.

Psychology is, with respect to mankind, the history of the mental faculties; it comprehends, likewise, an account of those properties in the different races of animals which most nearly resemble the mental endowments of man. It has been observed, in the preliminary part of this work,

* Mr. Roberton's memoir, which deserves to be much better known than it has hitherto been, was published in the "Edinburgh Medical and Surgical Journal," vol. xxxviii. 1832. The same writer has lately published an additional memoir, with a continuation of his researches in reference to the Negro race, in No. 152 of the same journal.

that the instincts of one tribe of animals are not those of another ; that no two separate species resemble each other precisely in their habits of life, tendencies to action, manner of existence, or in the internal principles of feeling, appetency, and aversion, of which the actions and habits are the outward signs and manifestations. If now it should appear, on inquiry, that one common mind, or psychological nature, belongs to the whole human family, a very strong argument would thence arise, on the ground of analogy, for their community of species and origin.

But can it be maintained that such is really the fact? On first adverting to this inquiry, most persons would be likely to adopt the negative side of the question ; for what greater contrasts can be imagined than those which present themselves when we compare in their actual state the different races of mankind? Let us imagine, for a moment, a stranger from another planet to visit our globe, and to contemplate and compare the manners of its inhabitants, and let him first witness some brilliant spectacle in one of the highly civilised countries of Europe,—the coronation of a monarch, the installation of St. Louis on the throne of his ancestors, surrounded by an august assembly of peers, and barons, and mitred abbots, anointed from the cruise of sacred oil brought by an angel to ratify the divine privilege of kings,—let the same person be carried into a hamlet in Negroland, in the hour when the sable race recreate themselves with dancing and barbarous music,—let him then be transported to the saline plains over which bald and tawny Mongoles roam, differing but little in hue from the yellow soil of their steppes, brightened by the saffron flowers of the iris and tulip,—let him be placed near the solitary den of the Bushman, where the lean and hungry savage crouches in silence like a beast of prey, watching with fixed eyes the birds which enter his pitfall, or the insects and reptiles which chance brings within his grasp.

—let the traveller be carried into the midst of an Australian forest, where the squalid companions of kangaroos may be seen crawling in procession in imitation of quadrupeds,—can it be supposed that such a person would conclude the various groupes of beings whom he had surveyed to be of one nature, one tribe, or the offspring of the same original stock? It is much more probable that he would arrive at an opposite conclusion.

It is only by tracing the history of the diversified human races from ancient times, and by comparing the former with the present state, we are made aware of the great changes which time and circumstances have effected in the condition of particular nations, and are brought to admit the probability of the opinion that beings apparently so different in their whole manner of existence can be in any way allied. It is this inquiry that brings within our observation, in the first instance, one of the great distinctions between the nature of mankind and that of animals. I allude to the uniformity of habits in successive generations which prevails through all the tribes belonging to the lower departments of the living world, and the variations which take place in human races, and their tendency to improve, or to alternate periods of improvement, with reverses and retrograde changes. The Numidian lion and the satyr of the desert, the monarchies of bees, and the republics of African termitas, are precisely to-day what they were in the age of *Æsop* and in the kingdom of *Juba*; while the descendants of the tribe who are described by *Tacitus* as living in squalid misery in solitary dens, amid the morasses of the *Vistula*, have built *St. Petersburg* and *Moscow*; and the posterity of cannibals and phthirophagi now feed on pillaus and wheaten bread. When we consider that the habits of men are so changed, in some races whose past and present state comes within the sphere of history, we cannot presume to determine that such differ-

ences as those to which we have before adverted may not have been the result of circumstances favouring the progressive improvement of our race, and, in other instances, preventing it, or forcing a tribe already civilised to return to the brutality of savage life.

It would appear that in all that belongs to the sustenance of life and the supply of bodily wants, the habits of men are liable to indefinite variations. In the external aspect of human actions and human society, the most complete changes that can be imagined have actually taken place, and in these things there is nothing stable or permanent. In order to discover fixed principles of human action, which, by reason of their constancy, may be regarded as typical of the whole family of mankind, or of some particular department of it, and thus furnish a topic of comparison with the uniform and specific instincts of the brute creation, we must look somewhat more deeply into the subject, and contemplate the inward principles of human nature, the sentiments, feelings, sympathies, internal consciousness, as well as the external habits of life and action, which thence result. There are, indeed, certain habits of mankind which, from their prevalence, may be regarded as universal characters. The use of conventional speech has been regarded as one of the most remarkable characteristics of humanity: its universal existence among men is not less remarkable than its total absence among the inferior tribes. The use of fire, of artificial clothing, of arms, the art of domesticating animals, are, some of them at least, characters not less general. But all these arts, as well as that of conventional language, are only certain outward manifestations of that internal agency which is the really distinctive attribute of human nature. It is this principle, and its most essential and characteristic phenomena, if we can discover them, that we must take as the subject of comparison with the psychical nature of the lower animals.

If, now, we inquire more intimately into the relations of this faculty of man with that which corresponds with it in brutes, we shall find great and important relations to subsist between them. Both, for example, are principles of action bestowed on the respective orders of creatures to promote the well-being and conservation of individuals and of tribes. The desire of present pleasure, or to secure for the future happiness and prosperity, is the end or aim and the leading principle of action in all animated beings, and this is the great source of active energy in mankind and in the lower tribes. But, in the nature of this principle, some philosophers insist on drawing a strong distinction between mankind and the inferior orders, and they found it on the circumstance, taken for granted rather than proved, that all the acts of the lower animals are performed without consciousness of the end. “*Deus est anima brutorum,*” said the metaphysicians of the middle ages, who maintained that the lower species are merely mechanical agents. The assertion had no other groundwork than a mere conjecture: it was incapable of proof; for who can demonstrate that birds, in building their nests, are not aware that they are making provision for their young; that the ant constructs her heap without caution of her future wants; that the working bees which surround their queen feel nothing like a loyal devotion to the monarch of the hive; or that the termites, who drag their vanquished enemies into captivity, and force them to guard their young, do not lord it over their vassals with the same domineering pride with which the Persian despot trod on the neck of a Roman emperor?

The changeless uniformity which prevails in the habits of one class of beings, contrasted with the variation, equally remarkable when one generation is compared with another, in the higher class, is a more really characteristic difference between the life of instinctive and that of rational agents.

This is the distinction most obvious, and the only one that is obvious, to a superficial and casual observer. But those who look more closely into the nature of actions, and into the more recondite history of feelings and sentiments, which are the prime movers and secret springs of actions, are enabled to discover a more important distinction, and this is to be found in the very different scope towards which the active energies of instinct and of reason are directed. The energies of all the lower animals, the whole sum of their activities, excited into action by the stimulus of desire or aversion according to different laws impressed on each species, are directed towards the present safety and immediate well-being of the individual or of his tribe. But if we survey the whole sphere of human actions, in the vast field of observation which the entire history of mankind presents, we shall find the same remark can here be applied, but in a very limited degree. On the contrary, there is nothing more remarkable in the habitudes of mankind, and in their manner of existence in various parts of the world, than a reference, which is every where more or less distinctly perceptible, to a state of existence to which they feel themselves to be destined after the termination of their visible career, and to the influence which both civilised and barbarous men believe to be exercised over their condition, present and future, by unseen agents, differing in attributes according to the sentiments of different nations, but every where acknowledged to exist, and regarded with sentiments of awe and apprehension. The rites every where performed for the dead, the various ceremonies of sepulture, of embalming, of cremation, funereal processions and pomps following the deceased, in every age and nation during countless ages,—tombs raised over their remains, innumerable tumuli scattered over all the regions of the world, the only memorials of races long extinct,—the morais, or houses of the dead, and the gigantic monuments of the

Polynesians,—the magnificent pyramids of Egypt and of Anahuac,—the prayers and litanies set up in behalf of the living and of the dead in the churches of Christendom, in the mosques and pagodas of the East, as heretofore in the temples of the Pagan world,—the power of sacerdotal and consecrated orders, who have caused themselves to be revered as the interpreters of destiny, and as mediators between gods and men,—pontiffs, vicegerents of the Deity, on the banks of the Tiber, of the Brahmaputra, and the Arabian Gulf,—sacred wars, desolating empires through zeal for some metaphysical dogma, which the mass of those who fought and perished never understood,—toilsome pilgrimages performed every year during long successive centuries, through every region of the earth, by thousands, of black and of white men, seeking atonement for guilt at the tombs of prophets and saints,—immolations of the old and the young, voluntary deaths of the aged, and sacrifices of children by their parents,—the slaughter of animals for the typical or piacular averting of contracted guilt,—all these, and other similar phenomena in the history of all the barbarous and civilised nations of the world, would lead us to believe that all mankind sympathise in deeply impressed feelings and sentiments, which are as mysterious in their nature as in their origin. These are certainly among the most remarkable of the psychological phenomena which are peculiar to human beings, and which serve to distinguish the habits of men, not in their external aspect but in their inward nature and originating principles of action, from the whole life and agency of the lower orders of the creation.

If it should appear, after a full investigation of these phenomena, that there are leading principles in the psychology of human races which, in their most important relations, stand in correspondence with the diversified instincts of the lower species, and, moreover, that these leading

principles are common to all human races, a strong argument, as we have before observed, is plainly deducible in favour of the common origin of mankind.

I shall now endeavour to pursue this line of inquiry, and to illustrate the psychological history of the most widely separated races of men. This object may be attained by collecting, in the first place, the most striking and characteristic particulars relating to the moral and intellectual state of such tribes, of their original superstitions or religious dogmas in times when they were as yet cut off from participation in the common acquirements of the civilised and Christianised world; and, secondly, by shewing how far such races have been found capable of receiving and appropriating the blessings of civilisation and Christianity when they were introduced among them.

It would occupy too much time and space to go through this problem in relation to all the different tribes of men, and it will be sufficient to survey two or three of the most diversified races. The nations of the New World, taken as an aggregate, may claim the first place in this inquiry. I shall collect facts which may tend to throw some light on the inquiry, as it regards the American nations from the Polar regions to Cape Horn; secondly, I shall advert to the woolly-haired races of Africa. A comparison of these with the nations of Europe and Asia will furnish a sufficient ground for resolving all doubts, or for confirming them.

SECTION LI.

PSYCHOLOGICAL VIEW OF THE NATIVE RACES OF AMERICA.

IF there is any department of the human family which may be said, with an appearance of truth, to differ in its psychological character from the rest of mankind, it will be allowed to be the aboriginal stock of people in the New World. A celebrated writer, Dr. Von Martius, who has enjoyed great opportunities of research into the natural history of the Portuguese territory in America, and is well known to have directed his attention to the ethnography of its inhabitants, has represented in a very strong—and, as it appears to me, in an exaggerated—manner the moral as well as the physical peculiarities of these people. In order to avoid the risk of misrepresenting his opinions, I shall cite some passages from one of his works which has appeared in an English translation.

“The indigenous race of the New World,” he observes, “is distinguished from all the other nations of the earth, externally, by peculiarities of make, but still more, internally, by their state of mind and intellect. The aboriginal American is at once in the incapacity of infancy and unpliance of old age,—he unites the opposite poles of intellectual life. This strange and inexplicable condition has hitherto frustrated almost every attempt to reconcile him completely with the European, to whom he gives way, so as to make him a cheerful and happy member of the community: and it is this his double nature which presents the greatest difficulty to science when she endeavours to investigate his origin, and those earlier epochs of history in which he has for thousands of years moved, indeed, but ~~made~~ no improvement in his condition. But this is far

removed from that natural state of child-like security which marked (as an inward voice declares to us, and as the most ancient written documents affirm) the first and foremost period of the history of mankind. The men of the red race, on the contrary, it must be confessed, do not appear to feel the blessing of a Divine descent, but to have been led, by merely animal instinct and tardy steps, through a dark Past to their actual cheerless Present. Much, therefore, seems to indicate that the native Americans are not in the first stage of that simple, we might say, physical (*natur-historischen*) developement—that they are in a secondary regenerated state.

“ Besides the traces of a primeval, and, in like manner, ante-historic culture of the human race in America, as well as a very early influence on the productions of nature, we may also adduce as a ground for these views the basis of the present state of natural and civil rights among the aboriginal Americans,—I mean precisely, as before observed, that enigmatical subdivision of the natives into an almost countless multitude of greater and smaller groupés, and that almost entire exclusion and excommunication with regard to each other, in which mankind presents its different families to us in America, like fragments of a vast ruin. The history of the other nations inhabiting the earth furnishes nothing which has any analogy to this.

“ Long-continued migrations of single nations and tribes have doubtless taken place from a very early period throughout the whole continent of America, and they may have been especially the causes of dismemberment and corruption in the languages, and of a corresponding demoralisation of the people. By assuming that only a few leading nations were at first, as was the case with the Jupí people, dispersed like so many rays of light, mingled together and dissolved, as it were, into each other by mutual collision, and that these migrations, divisions, and subsequent com-

binations, have been continued for countless ages, the present state of mankind in America may assuredly be accounted for; but the cause of this singular mis-development remains, no less on that account, unknown and enigmatical.

“Can it be conjectured that some extensive convulsion of nature—some earthquake rending asunder sea and land, such as is reported to have swallowed up the far-famed Island of Atlantis—has there swept away the inhabitants in its vortex? Has such a calamity filled the survivors with a terror so monstrous, as, handed down from race to race, must have darkened and perplexed their intellects, hardened their hearts, and driven them, as if flying at random, from each other, far from the blessings of social life? Have, perchance, burning and destructive suns, or overwhelming floods, threatened the man of the red race with a horrible death by famine, and armed him with a rude and unholy hostility, so that, maddened against himself by atrocious and bloody acts of cannibalism, he has fallen from the godlike dignity for which he was designed to his present degraded state of darkness? Or is this inhumanising (*Ent-menschung*) the consequence of deeply-rooted preternatural vices, inflicted by the Genius of our race (with a severity which, to the eye of a short-sighted observer, appears throughout all nature like cruelty) on the innocent as well as on the guilty?”

Thus far Dr. Von Martius. His various works contain many developements of the same series of observations.* He is a writer highly imaginative, and his mind was forcibly

* “Von dem Rechts-Zustande unter den Ur-Einwohnern Braziliens, Eine Abhandlung,” von Dr. C. F. Ph. Von Martius. München, 1832. 4to. Translated in the second volume of the “Journal of the Royal Geographical Society.” “Reise in Brasilien,” von Dr. Von Spix and Martius, ex. Th. 4to. “Ueber die Zukunft und Vergangenheit der amerikanischen Volkstamm,” von Dr. Martius. München.

struck with the singular aspect of human existence which he discovered in the western parts of South America. Had he taken a more extensive survey of the nations of the whole Continent, his opinion might have been somewhat modified.

That the American nations are not, in a psychological point of view, removed at so great a distance from the rest of mankind as these observations would lead us to suspect, will appear, if I am not mistaken, from the following considerations :—

1. The religious sentiments and impressions which prevailed of old among the nations of the New World, the dogmas that were universally received among them, their expectations as to a future state of existence, the religious rites and practices which they performed, their superstitious persuasions, the modes in which their credulity displayed itself, the juggleries and impostures by which they practised on each other, and excited the opinion of preternatural powers, of the possession of magical skill,—all these, and other exhibitions of the internal feelings, were, as they appear among the American races, precisely in harmony with what we discover in other departments of mankind.

I shall take the account which Loskiel, an excellent old writer, who resided many years among the Delaware Indians, has given of their native religion and superstition.

“The prevailing opinion of all these nations,” says Loskiel, “is that there is one God, or, as they call him, one Great and Good Spirit.” It seems, from the testimony of this writer, which is supported by the evidence of all those who have conversed with the aboriginal nations of North America, that the conceptions of these nations respecting the Deity are much more complete and philosophical than, those of most savage people in the Old Continent. They suppose him literally to be the Creator of ~~heaven~~

and earth, of men and all other creatures ; they represent him as all-mighty, and able to do as much good as he pleases ; “nor do they doubt that he is kindly disposed towards men, because he imparts power to plants to grow, causes rain and sunshine, and gives fish and venison to man for his support ;”—these gifts, however, to the Indians exclusively. “They are convinced that God requires of them to do good and to eschew evil.” We may observe that, in these particulars, the Americans resemble the Northern Asiatics. We are assured by the late traveller, M. Erman, on the authority of the metropolitan Philophei, who lived among the Ostiaks, on the Oby, that these people had, before Christian missionaries ever came among them, a belief in the existence of a Supreme Deity, of whose nature they had pure and exalted ideas, and to whom they affirmed that they never made offerings, nor had they represented his form, while, to inferior gods, and particularly to Oertidk, who was a sort of mediator, and whose name, as it was preserved among the Magyars, Oerdig, was used by the monks as a designation for the devil, they made divers gifts : they performed before his image dances, which Erman, who visited the Kolushians on the Sitcka, declares to be precisely similar to the war-dances of those Americans. Some of the American people make images of the Manittos.

Besides the Supreme Deity, the American nations believe in a number of inferior spirits, whom the Delaware Indians term Manittos : they are both good and evil. “From the accounts of the oldest Indians,” says Loskiel, “it appears that when war was in contemplation, they used to admonish each other to hearken to the good and not to evil spirits, the former always recommending peace.” They had formerly no notion of a devil or evil being in the Christian and Eastern sense of the term, but readily adopted, according to Loskiel, such a belief from the white people.

They have among them preachers who pretend to have received revelations, and who dispute and teach different opinions. Some pretend to have travelled near to the dwelling of God, or near enough to hear the cocks crow, and see the smoke of the chimneys in heaven; others declare that no one ever knew the dwelling-place of God, but that the abode of the Good Spirit is above the blue sky, and that the road to it is the milky way,—a notion, by the way, which Beausobre and others have traced in the remains of the Manicheans, and other Eastern philosophers.

The Americans believe in the existence of souls distinct from bodies, and many of them in the transmigration of souls. According to Loskiel, they declare “that Indians cannot die eternally; for even Indian corn is vivified, and rises again.” The general opinion among them is that the souls of the good alone go to a place abounding in all earthly pleasures, while the wicked wander about dejected and melancholy.

Like other nations, they had sacrifices. “Sacrifices,” says Loskiel, “made with a view to pacify God and the subordinate deities, are of very ancient date among them, and considered in so sacred a light, that unless they are performed in a time and manner acceptable, illness, misfortune, and death, would befall them and their families.” They offer on these occasion hares, bear’s flesh, and Indian corn. Many nations have, besides other stated times of sacrifice, one principal festival in two years, when they sacrifice an animal, and make a point of eating the whole. “A small quantity of melted fat is poured by the oldest men into the fire, and in this the main part of the offering consists. The offerings are made to Manittos. The Manittos are precisely the Fétisses of the African nations and of the Northern Asiatics. They are tutelar beings, often, in visible forms. Every Indian has a guardian manitto: one has the sun for his manitto, one the moon.

one has a dream that he must make his manitto an owl, one a buffalo. The Delawares had five festivals in the year, one in honour of Fire, supposed to have been the parent of all the Indian nations."

Like other nations, these people believed in the necessity of purification from guilt by fasting and bodily mortification. Some underwent for this end the pain of being beaten with sticks from the soles of their feet to their head. "Some give the poor people vomits as the most expeditious mode."

Like the Northern Asiatics, the American nations had, instead of a regular priesthood, jugglers or sorcerers, who pretended to have supernatural power and knowledge. They appear to conform in every respect to the Schamans of the Siberians, and the Fetiss-seers of the African nations. Mr. Catlin's work contains numerous anecdotes illustrative of this part; and of other likewise of the superstition of the native Americans.

As for their susceptibility of civilisation and of Christianity, enough has been said in the preceding sections of this work to prove that those who deny it to the nations of America are under the influence of a mere prejudice. Whole tribes in North America have embraced Christianity, and live under its influence, and are addicted to agriculture and improving in arts. How far their reputed conversion goes must be a matter of personal inquiry, and can only be known from those who have had intercourse with the people themselves. I have been assured by Mr. Schoolcraft, a most intelligent and enlightened man, long employed by the government of the United States as a public agent in the affairs of the Cherokees, who has had most extensive opportunities of becoming intimately acquainted with the Indians in various parts, that he has known many persons of that race whose minds were thoroughly imbued with the principles and sentiments of

the Christian religion, and who lived and died in that faith, who were in the full sense of the expression pious and devout Christians. The following account, given by Loskiel, of the congregation of converted Indians belonging to the Moravian or Herrnhuter's settlement, at New Salem, will be read by many persons with interest :—

“This mission,” he says, “has now stood forty-five years. From a register of the congregation, dated 1772, we learn that, from the beginning of the mission to that year, 720 Indians had been added to the Church of Christ by holy baptism, most of whom had departed this life rejoicing in God their Saviour. I would willingly add the number of those converted to the Lord since that period ; but as the church books and other writings of the missionaries were burnt when they were taken prisoners in the Muskingum, in 1781, I cannot speak with certainty. Supposing even, that from 1772 to 1787, the number of new converts was the same, yet, considering the long standing of the mission, and the great pains and sufferings of the missionaries, the flock collected was very small. The reason of this may be found partly in the peculiar character of the Indian nations, but chiefly in this, that the missionaries did not so much endeavour to gather a large number of baptised heathen, as to lead souls to Christ who should truly believe on and live unto Him.”

I shall conclude these remarks on the psychological history of the American nations with a short survey of the Esquimaux. This race belongs, as we have seen, to the class of nations who, by their peculiar culture of language, as well as by local circumstances, are separated from the rest of mankind and form the original stock of the New World. I term them aboriginal because the era of their isolation goes back beyond the reach of history. If, in this race, so widely distinguished from other human tribes, we can prove the existence of a similar intellectual and

moral nature, it may well be assumed that in no other human tribe will similar principles be found wanting. "The habits of the Hyperborean people," says M. Lesson, "are nearly the same wherever they have been carefully observed. Living on tracts of the earth where living nature seems to be expiring, buried under the eternal ices of the pole, their industry is directed towards fishing and the chase, which are their only resources for support, and in which they have acquired great skill. The rigour of the climate during long winters has obliged them to dig for themselves subterraneous abodes and storerooms for the provisions which they lay up against the season when they can no longer fish or hunt. During the long polar nights which the aurora borealis feebly illuminates, the Esquimaux, buried under the ice and snow in houses excavated deeply in the soil, feed upon dried fish or the flesh of whales, and drink with delight the oil which they have laid up in bladders. They sew with nerves their winter garments, made of the skins of seals, the hair of which serves the purposes of fur; and make their summer dress of the intestine of the largest whales, which resembles varnished stuffs.

"The Esquimaux is skilful in the chase of foxes and sables, whose skin serves him for clothing and for an object of barter in the traffic of the Arctic people. He boldly harpoons the cetacea: his darts, made of bone and pointed stones, are surmounted with inflated bladders, the resistance of which upon the water wears out the strength of the whale, who speedily rises and exposes himself to fresh attacks."

"Superstitious to excess," says the same writer, "the Polar race, with some slight shades of difference, displays the same religious sentiments prevalent among all its tribes. Their loose morality renders the men addicted to polygamy, and causes them to prostitute without shame their wives

and daughters, whom they regard as creatures of an inferior order, to be disposed of according to their pleasure.

“In Greenland and in Labrador, missionaries of the United Brethren have long ago settled among the native people, who are of the same race which is elsewhere spread along the shores of the Polar seas. We have obtained much more accurate information respecting the habits of the people from these missionaries than from any other quarter. The following particulars, which I extract from their accounts, relate chiefly to the Esquimaux of Greenland, from whom, however, it is well known that the western tribes of the same race differ but in accidental circumstances.

“The voyagers who first described the natives of Greenland formed very erroneous opinions respecting them. It was reported that they worshipped the sun, and sacrificed to the devil. Sailors, who had observed them look intently on the heavens on rising in the morning, hence derived the first of these notions; the second arose from the discovery of flat square stones, strewn with cinders and bones; it was concluded that these were places of sacrifice, and to whom should they sacrifice but to the devil? When the Moravian missionaries learned their language, and were able to converse with them, they found these notions to be quite erroneous.”

The Greenlanders, like other nations, believed in the existence of supernatural powers exercising control over the destinies of men. It appears, however, as we might *a priori* imagine, that they had in general no clear idea of a Creator or a creation. “They knew not, and, perhaps, the generality of them never considered, whether things were always as they are or not.” Yet, if we may believe the Moravian missionaries, whose good faith seems above suspicion, there were some philosophers among these Pagan seal-catchers who speculated on the doctrine of final causes. An Esquimaux told one of the missionaries, that he had often.

reflected that a kadjak, with all its tackle and implements, does not grow of itself into existence, but must be made with labour and contrivance; but a bird, he added, is constructed with greater skill than the best kadjak, and no man can make a bird. "I bethought me," said the Greenlanders, "that he proceeded from his parents, and they from their parents: but there must have been some first parents—whence did they come? Certainly, I concluded, there must be a being able to make them and all other things: a being infinitely more mighty and knowing than the wisest man."

The Greenlanders believed in the existence of spirits, good and evil, besides the souls of men. The *angekoks*, or diviners, who pretended to have visited frequently the realm of souls, describe them as pale and soft, not to be felt if any one should attempt to grasp them. They believed in a future existence which was to be without end. This Elysium was generally placed by them in the abysses of the ocean, to which the deep cavities of rocks are avenues. There dwells the great spirit, *Torngarsuk*, and his mother, under a joyous and perpetual summer, where a shining sun is obscured by no night: there is a fine limpid stream abounding with fine seals, fish, and fowls, easy to be caught, and even to be found boiling alive in a great kettle. But these seats of the gods can be approached only by those who have displayed great courage and address, who have mastered many seals, and who have undergone hardships, have been drowned in the sea, or by women who have died in child-bed. Here is obviously the persuasion that virtue, bravery at least, is rewarded in the future life. Before the disembodied soul enters *Torngarsuk's* realm, it undergoes a sort of purgation by sliding, five days or longer, down a rugged rock, which is thereby full of blood and gore. Unfortunate souls who perish in cold winter, or boisterous weather, incur a risk of being utterly

destroyed on the road. Annihilation is regarded by the Greenlanders, as by other nations, with peculiar horror; and to prevent it, the survivors abstain for five days from certain meats and from all noisy work. The fictions of this people are not so definite as to admit of no variations in the site and description of Elysium; some fancy it to be the sky, and say that the northern lights are the dances of sportive souls; others maintain this state of agitation in the air to be the destiny of worthless souls, who will there be half starved and tormented by ravens. It seems, on the whole, that the future state of the old Pagan Esquimaux, or Greenlanders, was in a great measure a state of retribution of rewards and punishments. Happiness and misery were at least not dispensed with indifference to merit and demerit.

The chief of the spirits is named Torngarsuk, who dwells in his happy subterranean mansion. His mother, or wife, is a mischievous being. This Proserpine of the north lives in a great house under the ocean, where, by magic spells, she can detain all the animals of the sea. In the oil-jar under her lamps sea-birds swim about. Her throne is guarded by rampant seals, or defended by a great dog, who never sleeps but the twinkling of an eye. So many curious traits occur in the description of this infernal goddess and her abode which recall the Proserpine of classical mythology, and the Pattala of the Hindoos, and the subterranean scenes of enchantment among the Arabs, that we might well be inclined to derive these fables from a common source, if the resemblance between them was not better accounted for by referring it to the common laws of the human mind, and to the tendency of the imagination to create similar fictions with reference to particular subjects, and under the influence of corresponding feeling and impressions. But this brings out so much the stronger

proof that the mind is the same in different countries and in different races of men.

The Greenlanders likewise believe that the souls of the dead are sometimes seen near the places of burial. The sun and moon have their tutelary genii; water, air, and fire, mountains and caves, are the abodes of Nereids and salamandrine spirits; giants and pigmies, and monsters with dogs' heads, find their place in this as in so many other mythologies.

The natives of Greenland were strongly imbued with the notions so prevalent among mankind in different regions, that there must be a particular class of men fitted to mediate between the people and the supernatural powers. These persons were termed *angedkoks*, that is, sorcerers and diviners. Many families living together, according to Crantz, keep an *angedkok* as their counsellor on particular occasions; and if they cannot get one, they are despised and pitied as miserable wretches. In order to become an *angedkok*, it is necessary to abandon for a long time the intercourse of men, to macerate the body by long fasting, and by strenuous intensity of thought, and, like the Indian sannyasis performing poojah, to distract the mind almost into madness. When a *torngak*, or familiar spirit, is obtained by these efforts, the individual becomes an *angedkok*, and thenceforward is possessed of the powers of sorcerers and magicians. On all occasions of distress or sickness the *angedkoks* are applied to for relief. It is believed that they can take diseases off or lay them on; that they can enchant and dissolve the spell of the enchanted arrow; that they can call blessings down or chase spectres away. If they have to do with a sick patient, they must mutter something over him, and blow upon him to cure him; or they must fetch and implant a healthy soul in him, or perhaps only predict if he will

recover or die. By other enchantments, they discover if an absent man is living or dead. They cite the soul of a man to appear before them ; and if they wound such a soul with a spear, the man must die a lingering death. The witches of Greenland are exactly parallel to the witches of England, according to the belief of our ancestors.

The account of the conversion of the Esquimaux to Christianity and to civilisation, as given by Crantz from the simple and unaffected narrative of the Moravian missionaries, cannot be read without a lively interest. In the long and painful struggle, almost leading to despair of ultimate success, and in the event which rewarded their labours, the history of these missions affords a specimen of what has taken place in almost every similar instance, where the promulgators of Christianity have been sincerely devoted to their undertaking, and have been endowed with sufficient zeal and perseverance, and with other requisite qualifications. Among the Greenlanders, as elsewhere, many years of patient labour were toiled through, and many a prediction had been heard of utter failure in so vain and impracticable an undertaking, before a more encouraging prospect was opened, or any perceptible effect was produced upon the minds of the ignorant savages. In the resistance long made by these people to Christianity, as well as in the circumstances which attended its ultimate reception, we perceive the workings of the same mind which has often displayed itself in other races of men. It was in 1721 that Egede, the apostle of Greenland, established the first Danish mission in that country. He was followed by missionaries belonging to the *Unitas Fratrum*. After an interval of fifteen years, we find Crantz, the historian of this community, thus confessing the total want of any apparent result of their long and painful exertions. "Hitherto," he says, "they had not seen the trace of any permanent impression from the truths they had held forth."

The Greenlanders who came from a distance were stupid, ignorant, and devoid of reflection ; and the little that could be told them in a short visit, even if it was heard with attention, died away in their perpetual wanderings. Those who lived constantly in the immediate neighbourhood of the missionaries, and had been instructed so many years, were not grown better, but most of them worse ; they were disgusted, tired, and hardened against the truth." When pressed to give a serious attention to the doctrines of Christianity, they either shewed their dislike openly, or excused themselves in terms like the following :—"Shew us the God whom you describe," said they ; "then we will believe in him and serve him. You represent him too sublime and incomprehensible ; how shall we come at him ? Neither will he trouble himself about us. We have invoked him when we have nothing to eat, or when we have been sick, but it is as if he would not hear us. We think what you say of him is not true ; for if you know him better than we, then do you by your prayers obtain for us sufficient food, a healthy body, and dry house, and that is all we desire or want. Our soul is healthy already, and nothing is wanting, if we have but a sound body and enough to eat. You are another sort of folk than we : in your country, people may, perhaps, have diseased souls ; and, indeed, we see proofs enough in those who come here that they are good for nothing ; they may stand in need of a Saviour and of a Physician for the soul. Your heaven, and your spiritual joys and felicities, may be good enough for you, but would be too tiresome for us. We must have seals, fishes, and birds ; for our soul can no more subsist without them than our bodies. We should not find these in your heaven ; therefore we will leave your heaven to you and the worthless part of the Greenlanders : but as for us, we will go down to Torngarsuk ; there we shall find an exuberance of every thing without any trouble."

The first individual of this nation who became a convert was a man of extraordinary mental powers in such a state of society, and one whom the missionaries always mention as altogether a most remarkable person. His name was Kajarnak. They describe him as "a man whom they cannot but wonder at, when they consider the great supineness and stupidity of the Greenlanders in general, and that they can comprehend nothing except what they are daily conversant with. But this man," they continue, "scarcely hears a thing twice before he understands it and retains it in his mind and heart. At the same time, he shews an uncommon love to us, and a constant desire to be better instructed; so that he seems to catch every word out of our mouths, which we have never perceived in any Greenlander before." Kajarnak had come from a remote part of Greenland; he was a stranger to the missionaries, and was immediately interested with their representations of the Christian religion, and impressed with the narrative, which in a simple and emphatic manner they delivered, of the most striking events of the evangelical history.*

* I have no doubt that some of my readers will be interested with the account which the missionaries transmitted of the manner in which doctrines so remote from their habit of thought penetrated the minds of the first converts among the Esquimaux. The following is an extract from Crantz's work:—

"In the summer of 1728, many natives of the southern country visited the settlement. One day, when a missionary named John Beck was employed in copying part of a translation of the gospels, he read a portion of it to these savages, and took an opportunity of explaining it to them. 'The Holy Spirit,' say the missionaries, 'prompted this brother to describe the agonies and death of Christ with more and more energy, and he exhorted them with a warm heart to think seriously how much it had cost our Saviour to redeem us, and that on that account they should by no means withhold their hearts from Him, which He had earned at so dear a price; for He had been wounded, and shed His blood, and died to purchase them, and had endured such anguish of soul that it made Him sweat blood. At the same time he read, out of the New Tes-

Kajarnak became a zealous convert and disciple of the missionaries, and was a willing and able instrument in propagating the doctrine which he had embraced among his countrymen. A few of them soon followed his example, and a small community of proselytes was formed, which in a few years increased to a considerable number.

tament, the history of our Saviour's agony on the Mount of Olives, and of His bloody sweat. Then the Lord opened the heart of one of the Pagans, whose name was Kajarnak, and he stepped up to the table, and said with a loud, earnest, and affecting voice, 'How was that? tell me that once more, for I fain would be saved too.' 'These words,' says the missionary, 'penetrated my very soul, and kindled in me such an ardour, that I gave the Greenlanders a full account of our Saviour's life and death, and of the counsel of God for our salvation, while tears ran down my cheeks.' From that time Kajarnak became a disciple of the missionaries, and was a willing and able instrument in propagating the Christian doctrine among his countrymen."

In a further account of the state of the new converts, written a few years after the transaction above related, we find the following reflections:—

"Though the woeful state of the heathen still grieved the brethren, yet the fruits of grace which they discern in Kajarnak, and the rest of the catechumens, rejoiced them more and more. They evinced plain signs not only of a true consciousness of a divine being and a profound reverence for him, not only joy that Christ will raise the dead, and that believers will be happy in another world, but *principally* a real sense of their own misery, a joy in the love of God manifested to the fallen human race in the atonement of Christ, and a growing desire after the word of life. It was plainly to be seen that the work of grace had taken deep root in their hearts, by a change of life, by a voluntary abstinence from heathenish vanities, and by cheerfully enduring the reproach of their infidel countrymen, by whom they were forsaken, hated, and despised. Kajarnak, after his country people had been catechised by the missionaries, used to subjoin an exhortation, that, having been so long ignorant, they should now embrace the truth with a willing and thankful heart, and let it effect a true change; or he would sometimes conclude with a short but fervent prayer. And here let it be observed, that this was not a thing he was ordered or led to do, but of his own free impulse. He had, at the same time, a clear head, helped his teachers to the words they wanted in the language of the Greenlanders, and often, corrected them, because he pretty well understood their meaning."

When such a commencement had once been made, the conversion of the Esquimaux of Greenland to Christianity seems to have proceeded rapidly. In the year 1744, it was evident that a considerable effect had been produced upon the minds of the people generally; great numbers were interested in the subjects which the missionaries set before them. In 1748, not less than 230 converts resided at New Herrnhut, thirty-five of whom had been baptised during the year. "Though these people are not without imperfections," says the historians of these missions, "it is yet evident that they are advancing. Their intercourse with one another is become more and more characterised by mutual kindness and the proofs of real conversion." A few years afterwards, it was observed, that though nearly 200 persons baptised by the missionaries had finished their earthly career, the congregation now consisted of 400 persons. "Since 1742, when the first general awakening of the natives commenced, the increase has been considerable, in proportion to the population of the country? Several new colonies have now been established by the Danes, provided with missionaries from the Royal College at Copenhagen. These were stationed in different parts of the country. Two additional settlements were founded by the United Brethren in 1758 and 1774, at Lichtenfels and at Lichtenau, near Cape Farewell, when there was soon a congregation of 205 baptised Greenlanders. In the conclusion of the history, drawn up a few years ago, it is observed that, since the commencement of the mission, a very remarkable moral change has taken place in the state of the country and the character of the natives. "Along the whole extent of the western coast, the barbarities of savage life, and the enormities ever attending Paganism, when it is dominant, are now rarely to be met with; and the state of the country, compared with what it was eighty or but fifty years ago, may be termed civilised. The nature

and climate of this dreary region, and the methods by which the natives procure their subsistence, necessarily preclude the introduction of many arts of civilised society. The people can neither till the land nor employ themselves in manufactures. A Greenlander can neither live in the European manner nor clothe himself like an European, dwelling as he does on sterile rocks, and under the rigours of a Polar sky. Yet it may be said with truth that the converted Greenlanders, by the habits of industry which they have acquired since the introduction of Christianity among them, by their contentment amidst privations and hardships, and by the charity of the more affluent towards their needy brethren, strikingly exemplify the doctrine that in every circumstance of life and in every station, a religious life is great gain, having the promise of reward in this world, and in that which is to come.”*

The particulars which I have collected relating to the superstitious opinions and impressions of the Greenlanders in their primitive state, and especially the facts connected with their conversion to Christianity and civilised habits, are sufficient, if I am not mistaken, to prove that the mind of the Esquimaux has the same moral and intellectual con-

* “Historical Sketches,” p. 62. “From the accounts recently published, it appears that a fourth mission has been established, and that the number of Christian Greenlanders belonging to the Moravian Church, which excludes those under Danish Lutheran ministers, is 1808. In this last account, we are informed that the effects of Christianity upon the moral and social state of the Greenlanders has been in every respect cheering and most beneficial. The national superstitions have almost every where entirely disappeared. The practice of sorcery is almost unknown upon the coast. Cruelty and licentiousness, with a whole train of attendant vices, have, through the influence of Christianity, given way to brotherly kindness, good order, decorum, and such a measure of civilisation as is compatible with peculiar circumstances. The mind of the Greenlander has been cultivated, and his heart softened and purified, though his mode of life is still rude, and his habits greatly at variance with European ideas of comfort and civilisation.”

stitution as that of other human beings. They have the same elements of moral feeling, the same sympathies and susceptibilities of affection, the same conscience, or internal conviction of accountableness, more or less obscurely or clearly impressed, the same sentiments of guilt and self-condemnation, the same desires of expiation which are common to so many other nations in almost every degree of mental culture. The most elevated of these principles are only recognised in the natural or Pagan state of these men as mere rudiments of higher and better understanding, or as scintillations now and then shooting forth. When those doctrines and representations are opened to them which have been found, in so many other parts of the world, congenial to the human mind, and, as such, have been received by the most polished as well as by the most barbarous nations, they have produced their wonted effects upon the Esquimaux. The minds of these people appear to be, as to all essential principles of feeling and understanding, in harmony and in strict analogy with those of other men. Such a mind can hardly be supposed common to different species of organised beings.

SECTION LII.

PSYCHOLOGICAL HISTORY OF THE AFRICAN NATIONS.

I SHALL divide what is to be said on the mental history of the African nations into two heads, first, the history of the Hottentot race; secondly, that of the Negro nations of Western Africa.

1. Of the Hottentot and Bushman Race.

Writers on the history of mankind seem to be nearly agreed in considering the Bushmen, or Bosjesmen, of South

Africa as the most degraded and miserable of all nations, and the lowest in the scale of humanity. M. Bory de St. Vincent describes them in his usual manner, as differing most widely from what he terms the Japetic species of men, and as forming the transition from the genus *homo* to the genera of orangs and gibbons: he even finds analogies between them and the macacos.

“Of all species of men, this race, approaching as it does in its form most nearly to the second genus of bimanous animals, is still more closely allied to the orangs through the inferiority of its intellectual faculties. Happily for themselves,” he continues, “these people are so brutish, lazy, and stupid, that the idea of reducing them to slavery has been abandoned.” “A peine peuvent-ils former un raisonnement, et leur langage, aussi sterile que leurs idées, se réduit à une sorte de gloussement qui n’a presque plus rien de semblable à notre voix. D’une malpropreté révoltante qui les rend infects, toujours frottés de suif, ou arrosés de leur propre urine, se faisant des ornemens de boyeaux d’animeaux qu’ils laissent se dessécher en bracelets ou en bandelettes sur leur peau heileux, se remplissant les cheveux de graisse et de terre, vêtus de peaux de bête sans préparation, se nourrissant de racines sauvages ou de pances d’animeaux et d’entrailles qu’ils ne lavent même pas, passant leur vie assoupis ou accroupis et fumant, par fois ils errent avec quelques troupeaux qui leur fournissent du lait. Isolés, taciturnes, fugitifs, se retirant dans les cavernes, ou dans les bois, à peine font-ils usage du feu, si ce n’est pour allumer leur pipes qu’ils ne quittent point. Le foyer domestique leur est à-peu-près inconnu, et ils ne bâtissent pas de villages, ainsi que les Cafres, leur voisins, qui regardant ces misérables comme une sorte de gibier, leur donnent la chasse, et exterminent tous ceux qu’ils recontrent. On les a dit bons parce qu’ils sont apathiques, tranquilles, parce qu’ils sont paresseux, et doux, parce qu’ils se montrent lâches en toute occasion.”

No picture of human degradation and wretchedness can be drawn which exceeds the real abasement and misery of the Bushmen, as we find it displayed by the most accurate writers who describe this people. Without houses, or even huts, living in caves and holes in the earth, these naked and half-starved savages wander through forests, in small companies or separate families, hardly supporting their comfortless existence, by collecting wild roots, by a toilsome search for the eggs of ants, and by devouring, whenever they can catch them, lizards, snakes, and the most loathsome insects. It is no matter of surprise that those writers who search for approximations between mankind and the inferior orders of creation fix upon the Bushmen as their favourite theme.

But accurate observers, who cannot be suspected of undue propossession towards opposite sentiments and representations of human nature, have drawn a less unfavourable picture of the moral and intellectual character of the Bushmen. Mr. Burchell, who sought and obtained opportunities of conversing with them, and observing their manner of existence, though he found them in the most destitute and miserable state, yet discovered among them traits of kind and social feelings, and all the essential attributes of humanity.

It must not be forgotten that the Bushmen are not a distinct race, but a branch or subdivision of the once extensive nation of Hottentots. This was at one time denied. Lichtenstein, who was followed by other writers, asserted, that the Bosjesmen are a peculiar family of men: he regarded them as entirely distinct from all the other inhabitants of Southern Africa. A careful comparison of their language with that of the Korah and other Hottentots convinced Professor Vater that there is an essential affinity between them; and in recent times this conclusion has been fully established by local inquiries, and no diversity

of opinion at present exists upon the subject. We are assured by one of the latest and best writers on South Africa, that the Bushmen are the remains of Hottentot hordes, who subsisted originally, like all the tribes of Southern Africa, chiefly by rearing sheep and cattle; but who have been driven by the gradual encroachments of European colonists, and by internal wars with other tribes, to seek for refuge among the inaccessible deserts and rocks of the interior. "Most of the hordes," says the same writer, "known by the name of the Bushmen, are entirely destitute of flocks and herds, and subsist partly by hunting, partly on the wild roots of the wilderness, on reptiles, locusts, and the larvæ of ants, or by plundering their hereditary oppressors, the colonists of the frontier. Having descended from the pastoral to the state of robbers and hunters, the Bushmen, as we are assured, have necessarily acquired, with their increased perils and privations, a more resolute and ferocious character: from a mild, confiding, and unenterprising race of shepherds, they have been gradually transformed into wandering hordes of fierce, suspicious, and vindictive savages; by their fellow-men they have been treated as wild beasts, until they have become assimilated to wild beasts in their habits and dispositions."

Difficult as it may be to imagine a change from the state of herdsmen to that of the miserable Bushmen, the transition has been actually observed and described. Among the Hottentot tribes, the Koranas are well known to be the most advanced in all the possessions and improvements which belong to the pastoral life. A late traveller in Africa, whose narrative is replete with good sense and the marks of accurate knowledge, has traced from observation the process by which hordes even of the Korah race have been reduced from the life of peaceful herdsmen to the condition of hunters and predatory savages. The Koranas, as visited by Mr. Thomson on the Hartebeest river, had

actually undergone this transition ; having been plundered by their neighbours, and driven out into the wilderness to subsist upon wild fruits, they had adopted the habits of the Bushmen, and had become assimilated in every essential particular to that miserable tribe.

Considering the pastoral Hottentots and the Bushmen as one race, I shall make some remarks on their mental character in general, in order to furnish the ground for a comparison between this and other families of men.

We must attempt to estimate the character of the Hottentot race, not from their present degraded condition, after the cruelty and oppression which they have endured from European colonists during so many generations have broken their spirit, and reduced them to bondage or exile, but from the accounts left by older writers of the condition of these tribes soon after the first settlement of the Dutch colony.

The voyager Kolben has given us a full and circumstantial account of the Hottentots at this time, and many of his statements are singularly at variance with the description which late writers have drawn. The original Hottentots were a numerous people, divided into many tribes under the patriarchal government of chiefs or elders : they wandered about with flocks and herds, associated in companies of three or four hundred persons, living in kraals, or moveable villages of huts, constructed of poles or boughs covered with rush-mats, which were taken down and carried on pack-oxen. A mantle of sewn sheep-skins was their clothing ; their arms were a bow with poisoned arrows, and a light javelin, or assagai. They were bold and active in the chase ; and, although mild in their disposition, were courageous in warfare, as their European invaders frequently experienced.

Kolben extols the good moral qualities of the Hottentots. " They are, perhaps, the most faithful servants in

the world. Though infinitely fond of wine, brandy, and tobacco, they are safely intrusted with them, and will neither themselves take, nor suffer others to diminish, any such articles when committed to their trust. To this quality they add the greatest humanity and good nature. Their chastity is remarkable, and adultery, when known among them, is punished with death. They are dirty in their habits, slothful and indolent; and, though they can think," as he says, "to the purpose, they hate the trouble of thought." Kolben considered their intellect as by no means deficient. He declares that "he has known many of them who understood Dutch, French, and Portuguese, to a degree of perfection; one particularly, who learned English and Portuguese in a very short time, and having conquered the habits of pronunciation contracted from his native language, was said by good judges, to understand and speak them with surprising readiness and propriety. They are even employed by Europeans in affairs that require judgment and capacity. A Hottentot, named Cloos, was intrusted by Van der Stel, the late Governor of the Cape, with the business of carrying on a trade of barter for cattle with the tribes at a great distance, and he generally returned, after executing his commission, with great success."

The internal character of the mind is best known by discovering the religious ideas and impressions. It has often been said, that the Hottentots are destitute of all belief in a Deity or a future state. Enslaved and separated from their fellows, and scarcely able, without constant toil, to support life, some may have lost the power and habit of reflection and all traces of sentiment; but Kolben assures us, that the Hottentots of his time had a firm belief in a supreme power, which they termed "Gounya Tekquoa," or the god of all gods, saying that he lived beyond the moon. They paid him no adoration; but they worshipped

the moon at the full and change, by sacrifices of cattle, with distorted faces and postures, shouting, swearing, singing, jumping, stamping, dancing, and making numerous prostrations, repeating an unintelligible jargon of words. "They also pay singular veneration to a peculiar kind of beetle, the appearance of which is supposed to be particularly fortunate. They have an evil deity, called Toutouka, whom they represent as a little crabbed, ill-natured being, a great enemy to the Hottentots, and the author of all the mischief in the world. They offer sacrifices to him in order to soften his temper. All sudden pain, accidents, or sicknesses, are attributed to witchcraft. Charms and amulets are in high esteem among them." Kolben thinks they have not the least notion of rewards and punishments; "Yet," says he, "that they believe in the immortality of the soul, seems evident from these particulars; first, that they offer up prayers to saints, or good Hottentots departed: secondly, that they are apprehensive of the return of the departed spirits to molest them; for which reason, on the death of any person, they remove their kraal, believing that the departed souls remain about the places which they formerly inhabited: thirdly, they believe it is in the power of the witches or wizards to lay these spirits."

A faithful and correct account of the conversion of this people to Christianity would not fail to display in striking points of view many traits in their moral and intellectual history. The early endeavours that were made to induce them to receive the truths of Christianity were met with the same obstinate resistance of which we hear so much in almost every similar instance; and one writer has given us as the summing up of his observations, that "the Hottentots, in short, seem born with a natural antipathy to all customs, and every religion but their own." This remark is exemplified by the account of a Hottentot boy who was bred up by the Governor Van der Stel in the habits and

religion of the Dutch; and, having learned several languages, and discovering a promising genius, was sent to India, and employed in public business. After his return to the Cape, he stripped off his European dress, clothed himself in sheep-skin, and, presenting himself to the Governor, emphatically renounced the society of civilised men and the Christian religion, declaring that he would live and die in the customs and religion of his forefathers.* In this we trace one characteristic trait of human nature as it exists in other races of men. A sort of instinctive and blind attachment to the earliest impressions made upon the mind, is one of our strongest intellectual propensities. In the example above cited it appears to have been equally powerful in the mind of the Hottentot as it is known to be in more cultivated nations; yet this has not prevented the spread of Christianity in the same race of people, when introduced among them under different circumstances.

Of the Introduction of Christianity among the Hottentots.

It is indeed surprising, after all we have heard of the sloth and brutish sensuality of the Hottentots, to learn that no other uncivilised race has given a more willing ear to the preaching of Christianity, and that none has been more strikingly and speedily improved by its reception, not only in moral character and conduct, but also in outward condition and prosperity. So rapid has been the spread of civilisation around the settlements of the United Brethren, by whom the task of introducing the Christian religion among the Hottentots was undertaken, as to have given rise to a general notion that the missionaries of that church direct their endeavours, in the first place, to the diffusion of industry and social arts, and make religion a secondary object of attention. This, however, they uniformly deny.

* Kolben's "Voyages and Natural History of the Cape of Good Hope."

It is the unvarying statement of these missionaries, deduced from the experience of a hundred years of patient service and laborious exertions among the rudest and most abject tribes of human beings, that the moral nature of man must be in the first instance quickened, the conscience awakened, and the better feelings of the heart aroused by the motives which Christianity brings with it, before any improvement can be hoped for in the outward behaviour and social state; that the rudest savages have sufficient understanding to be susceptible of such a change; and that when it has once taken place, all the blessings of civilisation follow as a necessary result.

The first attempt made to spread Christianity among the Hottentots was by a missionary named Schmidt, a man of great zeal and courage, who undertook this task in the early period of the Moravian Church. He arrived in South Africa in 1737; and, having settled at some distance from the Cape, soon collected a small congregation of Hottentots by whom he was much beloved. Being obliged to sail to Holland, his return was prevented by adversaries under pretence of zeal for the purity of doctrine and peace of the Church. The undertaking was suspended during nearly fifty years. It was renewed under more favourable auspices in 1792. The new missionaries sought out the ruins of Schmidt's abode; they found some aged Hottentots, who still revered his memory, and laid the foundations of the settlement of Bavian's Kloof, since Gnadenthal.

The school established by the missionaries was soon attended by many Hottentots, both children and adults; and the religious instructions, by reading the bible and expositions, were frequented by many attentive hearers. The historians of the mission say, "The reverential stillness with which the Hottentots attended these meetings, the eagerness with which they listened to the discourses,

and the emotion visible on their countenances, astonished the missionaries, who had been told that they would find it impossible to fix the attention of their hearers, even to the shortest address of a serious nature." The number of scholars increased and soon amounted to 200, who were instructed in the open air. Many Hottentots came from a considerable distance, bringing their families and their cattle with them, and associated themselves to the settlement. The colonial boors became alarmed at the idea of being deprived of the service of their Hottentots, and on many occasions threatened, and even attempted, the destruction of the settlement; but these menaces were averted, and it became at length apparent, even to this class of the inhabitants, that the Hottentots, who had become Christianised under the instruction of the missionaries, were far more useful and trustworthy servants than the sensual and degraded pagans, whom they had previously been obliged to employ.

In the course of a few years the Hottentots began to resort from all parts of the colony, and increased the population of Bavian's Kloof. The missionaries were slow and cautious in baptising converts, until they thought that evidences were perceptible of repentance and faith. There were, however, in 1799, 238 Hottentot houses; the number of inhabitants amounted to 1234, of whom 304 were actual members of the congregation, 84 of them having been baptised during the year.

When the Cape colony came under the power of the English, the beneficial results of instruction imparted to the Hottentots by the missionaries of the United Brethren, were so manifest in the improvement of manners and industry, that the missions obtained the steady and uniform protection and favour of government. Gnadenthal had now grown into a populous settlement, displaying the best effects of human culture, and occupied by numerous and

thriving families of husbandmen, who obtained a rich produce from the soil over which their ancestors had wandered for ages without attempting to improve it. In addition to this settlement, another tract, called Groene kloof, was given by the government to the United Brethren. In the course of a year from being a wilderness it was made to bear a plentiful crop. The missionaries reported that in conducting their temporal concerns, "the Hottentots gave evidence that they were under the influence of Christian motives; they went diligently to work in building their huts and cultivating their grounds, and God blessed the labour of their hands." Some of the Dutch farmers expressed their surprise at the change which they witnessed in this people. "They were astonished," say the missionaries, "in seeing how the wretched drunken Hottentots, when they get to Gnadenthal and hear the word of God, truly receive grace, and *become quite a different sort of people.*"

Perhaps nothing in this account is more remarkable than the fact, that so strong a sensation was produced among the whole Hottentot nation, and even among the neighbouring tribes of different people, by the improved and happy condition of the Christian Hottentots, as to excite a desire for similar advantages. Whole families of Hottentots, and even of Bushmen, set out for the borders of Káfirland, and even performed journeys of many weeks, in order to settle at Gnadenthal. Individuals of the Tam-búki nation, and some from the Damaras beyond Great Namáqualand, resorted to Groene kloof, and there took up their abode. It is a singular fact in the history of these barbarous races of men, that the savage Bushmen, of their own accord, solicited from the colonial government, when negotiations were opened with them with the view of putting an end to a long and bloody contest, that teachers might be sent among them, such as those who had dwelt among

the tame Hottentots at Gnadenthal. "History," says the historian of the mission, "probably furnishes few parallel examples of a savage people, in treaty with a Christian power, making one of the conditions of peace, that missionaries should be sent to instruct them in Christianity."

I have not room to add further details from this account. The facts which I have extracted have an important bearing on the psychical history of a curious and interesting race of human beings, and could not be omitted in connexion with the inquiry in which I am engaged. Those who will candidly consider them, and give them their due weight, will allow that they prove the existence of the same principle of action, and of the same internal nature in the Hottentot race as are recognised in other divisions of mankind; and this conviction will be increased by a careful perusal of all the details which the missionaries have afforded of the progress of the work, and of the moral changes which accompanied it.

SECTION LIII.

PSYCHOLOGICAL TRAITS OF THE NEGRO NATIONS IN WESTERN AFRICA.

It is a common impression that the native religion, if I may use that expression, or the belief of old prevalent, before the dawning of history and the introduction either of Christianity or of Islâm among the nations of Western Africa, is nothing but the superstition of fetisses, or spells. This notion, however, is not perfectly correct. The superstition of charms, or spells, holds a principal place in the minds of the idolatrous Negroes; but this does not pre-

clude a very general prevalence, in their belief, of the first principles of natural religion. It may be observed, that among nations enjoying a much higher degree of mental culture, the prevalence of superstitions and practices more or less resembling the fetissism of Africa, may be recognised: such are a belief in destiny, or fatality, astrology, necromancy, charms, spells, omens, lucky and unlucky days, fortune, and the good and evil genius of individuals.

"The word *fetisso*," says Barbot, in his description of Guinea, "is a Portuguese word, signifying charm or spell." It is not a native African term, though used by the Negroes of the Gold Coast after the Portuguese. These Negroes term their idols Bossum, or Bossefoe. Father Godfrey Loyer, apostolical prefect of the Jacobites, who made a voyage to the kingdom of Issini, and studied the temper, manners, and religion of the natives, says, that it is a great mistake to suppose that fetisses are the gods of the Negroes. He declares that they have a belief in one universally powerful being, and to him the people of the countries visited by Father Loyer addressed prayers.

"Every morning," he says, "after they rise, they go to the river side to wash, and throwing a handful of water on their head, or pouring sand with it to express their humility, they join their hands, and then open them, whisper softly the word "*Eksuvair*:" then, lifting up their eyes to heaven, they make this prayer:—'*Anghiúme mamé maro, mamé rice, mamé shike e okkori, mamé akaka, mamé bremlic, mamé unquan e aconsan*;' that is, My God, give me this day rice and yams, give me gold and aigris, give me slaves and riches, give me health, and grant that I may be active and swift."

The excellent missionary Oldendorp, who appears to have had rare opportunities, and to have taken great pains to become accurately acquainted with the mental history and character of the Negroes, assures us that he

recognised among them an universal belief in the “existence of a God,” whom they represent as very powerful and beneficent. “He is the maker of the world and of men : he it is who thunders in the air, as he punishes the wicked with his bolts. He regards beneficent actions with complacency, and rewards them with long life. To him the Negroes ascribe their own personal gifts, the fruits of the earth, and all good things. From him the rain descends upon the earth. They believe that he is pleased when men offer prayers to him in all their wants, and that he succours them in dangers, in diseases, and in seasons of drought. This is the chief god who lives far from them on high ; he is supreme over all other gods.”

“Among all the black nations,” says Oldendorp, “with whom I have become acquainted, even among the utterly ignorant and rude, there is none that did not believe in a God, which had not learned to give him a name, which did not regard him as the maker of the world, and ascribe to him, more or less clearly, all the attributes which I have briefly summed up. As, however, the Negroes always designate God and the heaven by the same term ; it is doubtful whether they do not regard heaven itself as the Deity : but, perhaps, their notions are not so clear as to have led them even to contemplate this distinction.

“Besides this supreme beneficent divinity, whom all the various nations worship in some way or other, they believe in many gods of inferior dignity, who are subject to the chief Deity, and are mediators between him and mankind. Such are the powers which they reverence in serpents, tigers, wolves, rivers, trees, hills, and large stones. The more stupid of the Negroes certainly imagine the serpent, the tiger, and the stones, to be themselves gods, that the tree understands them, and the tiger gives them rain : on the other hand, the more intelligent look upon these objects as representations of the inferior gods, and imagine

that local deities dwell unseen under certain trees or on particular hills. This appears from the fiction which the priests of Akkran have respecting the subordination of the tutelar gods under the supreme divinity, and from the notion that these gods absent themselves during a certain season of the year while the visible objects remain."

The objects of their worship are either national or domestic. Thus the Fida, besides the great serpent which is adored by the whole nations, have each their particular smaller serpents, which are worshipped as household gods, but are not esteemed so powerful by far as the great one to whom the smaller serpents are subjected. Where the latter are unable to assist, their worshippers have recourse to the great serpent. The national deity of the Kanga is an elephant's tooth, and that of the tribe of the Wawa, a tiger. The Sember have wooden gods in human form, which they call Zioo. The Loango also have similar carved idols of both sexes, some clothed, some naked and painted, as well in their dwellings as in sacred buildings. They are served by priests, who are said to be inspired by them, and give out the answers of the gods as oracles. Some of the Amina call the Creator of the world and of their nation Borriborri, and imagine that he has a wife, who is called Sankomaago, by whom he has a son called Sankombúm, who is the mediator between man and the superior deity.

It is the opinion of these people that the inferior gods are appointed by the chief deity as tutelar gods over certain countries, men, animals, plants, rivers, &c., and must yearly give an account of their conduct. This is done in a general assembly of all the gods at the court of the chief divinity. He who has given satisfaction is confirmed by the great god in his tutelar office of a protecting spirit for a year, and is marked with a red-hot iron: but those who have permitted the evil spirit to disseminate unjust wars among the nations, or have wilfully allowed pestilence or,

fires, and such evils in the territory intrusted to them, are deposed from their office, expelled from the rank of gods, and made mortals. From despair and malice such deposed gods are accustomed to embrace the party in opposition to the divinity, and become maleficent spirits. "I have taken this account," says Oldendorp, "of the relation of the inferior gods to the higher deity from the Journal of Christian Prottens, a native African, who had been for a long time in the community of the brethren."

The fetisses of the Negroes, which hold so prominent a part in their superstition, are of the same nature as the spells and charms of the northern nations, and as the amulets and talismans of the East.

"Fetisses, or schambas," says Oldendorp, "as they are called by the Wawa, are sacred things which have received a peculiar power from God, as well to drive away the evil spirits, as to succour in all sorts of diseases and dangers, especially against enchantment. They have not the dignity of gods: although it might be supposed from the peculiar veneration of the Negroes for these fetisses that they were the objects of their national worship, as indeed many ignorant people say. They ornament, not only themselves, but also their idols with these fetisses, which descend by inheritance from parents to children, who preserve them with the greatest care. Others are preserved in particular houses, over which overseers are appointed. The Mandongo willingly receive for their fetisses any thing that has been struck by thunder. Thus we perceive that the Negroes only venerate their fetisses, because they believe that something divine has been united to them; and how could this take place more manifestly than in the instance of thunder, which they look upon as the peculiar attribute of the Deity, and proceeding immediately from him?"

"The Negroes employ these fetisses especially as a means of protection against every thing which they esteem evil or

hurtful. Thus the Ibo, when they go to war, bind fetisses with cords round the bodies to protect them from wounds : and the Amina expect the same advantages from a consecrated cow's tail. They make use of them particularly to preserve them from the evil spirit and his hostile attempts. They believe that he is the origin of all evil. He is the enemy of the good God ; he seeks to mislead men, to injure them, destroy them, and after death to get their souls into his power. They never consider themselves secure from his snares.

“ No African nation makes this malevolent demon an object of worship, or calls upon him for assistance ; but they are universally afraid of this powerful agent, and seek to appease him with favours. Thus, for example, the priests of Amina, before they bury their dead place some costly things upon a place cleansed for this purpose for the evil spirit, whom they term *Didi*. They call him, and give him to understand that these gifts are for him, and that he must be contented with them, and leave the dead alone. When they wish ill to any one, they curse him by the *Didi*, *Kaltiampemba*, or by whatever name they address the evil spirit.”

Religious Practices of these Nations.

We have seen that the Negro nations have agreed with other races of men in the belief that supernatural powers exist to whose control all things are subject, and that they differ not materially from other nations in their conceptions of the nature, attributes, and relations of the gods to each other. It seems that they further agree with European and Asiatic nations in the methods by which they endeavour to conciliate the favour of the unseen beings to whose power they hold themselves to be subject. The principal of these have been every where prayers and sacrifices. “ The Negroes,” says Oldendorp, “ profess their dependence

upon the Deity in different ways, especially by prayers and offerings. They pray at different times, in different places, and, as the Amina Negroes told me, in every time of need. They pray at the rising and setting of the sun, on eating and drinking, and when they go to war. Even in the midst of the contest, the Amina sing songs to their god, whom they seek to move to their assistance by appealing to his paternal duty. The daily prayer of a Watja Negress was, 'O God, I know thee not, but thou knowest me; thy assistance is necessary to me.' At meals they say, 'O God, thou hast given us this, thou hast made it grow;' and when they work, 'O God, thou has caused that I should have strength to do this.' The Sember pray in the morning, 'O God, help us; we do not know whether we shall live to-morrow; we are in thy hand.' The Mandongo pray also for their deceased friends. They pray in the presence of their idols and fetisses. The solemn prayers which are made by a tribe or nation are accompanied by dancing to the sound of instruments, and are pronounced with terrific cries. The Akkran frequently interrupt their dances by kneeling down.

"The requests which they make to God refer to their bodies, health, good weather, rich harvests, victory over their enemies, and such things. In a continued dry season, the Wawa assemble in a melancholy procession, whilst they bind leaves upon their bodies and heads, before the scham-beo-house, in which a tiger is worshipped as a god. With howling and lamentation they represent to him their necessity, and pray that he will cause it to rain, since they must all otherwise die of hunger. Among the Loango, upon a similar occasion, an offering of cattle is brought. When this is accomplished, with the customary ceremonies, the priest, who is as well an enchanter, desires the people to hasten home, and not to be surprised by rain. Among the Konomanti Negroes the women go in procession to

their priest, whom they call *belum*, bring him all sorts of fruits, and beg him to procure them rain. The Watja beseech the new moon to give them strength for labour, and the Amina even request their god to pay their debts.

“The sacrifices constitute the most important part of their worship, which are always performed in sacred places by consecrated persons. The sacred places are those where one of their divinities dwells, visibly or invisibly, particularly buildings, or hills, or trees, remarkable for their age, height, and strength. They have also sacred groves, which are the abodes of a deity, which no Negro ventures to enter, except the priests.

“The oblations of the Negroes consist of oxen, cows, sheep, goats, fowls, palm-oil, brandy, yams, &c. Human sacrifices are offered by some nations. On joyful occasions they offer white, and on sorrowful, black animals. The sacrifices take place partly at appointed seasons, and partly occasionally. The intention of them is to gain the favour of the deity, to procure help in sickness or in war, and rain in dry seasons, or to manifest their gratitude for benefits received. Oblations are also brought for the dead.

“When the young men of Temba go to war, the old, who remain at home, seek to gain for them the protection and assistance of Sioo, their divinity, by prayers and offerings. They fall before the image upon their knees, offer him sheep and fowls, pour out the blood and entrails before him; but they dress the flesh for a meal for themselves. If the design of the sacrifices is not obtained, and the expedition does not succeed well, the fault is not laid upon Sioo: they do not doubt his willingness to assist; he has been unable for this time to prevail against the powerful god of the enemy. In order to obtain rain, the Amina sacrifice many sheep and fowls, and beseech the Tankoubum to cause rain to flow as plentifully from heaven as their blood has flowed for him. Many oblations are

made for the sick, and many presents are given to the priests, that they may assist in restoring him to health. If the sick person dies, the priests are persuaded that the gods wished for his soul; against this no presents could be of service. If he recovers, his friends prepare a great feast, and offer for a testimony of gratitude white sheep and fowls."

Obsequies—Public Celebrations—Pilgrimages.

"Even the dead are not buried without sacrifices. A white hen is slain by the priest before the corpse comes to the grave, and the bier whereon the body lies is sprinkled with its blood. This custom was introduced by the nation of the Kangrent. These people offer to the deity a tame animal when they till the ground, and vow another of the same kind, if God will bless their produce. Human sacrifices are very rare among the Negroes, but not entirely unknown. In Old Kalabar a child ten months old was hanged upon a tree with a living fowl for the recovery of the king, which M. Seelgrave relates as an eye-witness. Thus the king of Dahomeh sacrificed to his god, out of gratitude for the victory granted to him, 4000 captive Fidans, and caused their heads to be cut off, and piled together in a heap.

"At the annual harvest-feast, which nearly all the nations of Guinea solemnise, thank-offerings are brought to the deity. These festivals are days of rejoicing which the Negroes pass with feasting and dancing, and they prove their gratitude to their divinities by pouring out before them, and offering to them a portion of their prepared food. They likewise give back to their gods, in gratitude, a part of every thing they earn. The Karabari have the peculiar custom on such feast-days of hunting the evil spirit out of their villages before they celebrate their harvest-feast. The Watja assemble at harvest upon a pleasant plain,

when they thank God thrice upon their knees, under the direction of a priest, for the good harvest, and pray to him for further blessings. When they have risen, the whole assembly testify their gratitude to God and their rejoicing by clapping their hands. After this divine service a joyful feast follows, for which each family kills and prepares white sheep and fowls.

“ Among the annual festivals is the pilgrimage of the nation of Fida to the great serpent. The people collected before the house of the serpent, lying upon their faces, worship this supposed divinity, without daring to look upon him. Except the priests, the king alone has this favour once. In the same manner the Wawa hold an annual service in honour of a tiger, whom they look upon as a god, and whom a priestess serves. They do not only then solemnly worship him, but bring him oblations of maize, fowls, sheep, and such things. These are first set before the tiger, who is ornamented at this solemnity with schambos or fetisses, and what he leaves is made into a sacrificial repast, which is accompanied with dances and other amusements. A Negro also annually solemnises the day on which he first shed the blood of a human being.”

Of their orders of Priests, their Offices, and Power.

Like all the nations of antiquity, the Pagan Negroes ascribe to a particular class of men the office of mediators between mankind and the gods. The priests in Africa, as elsewhere, are the only individuals who can offer acceptable sacrifices to the divinity,—they alone are interpreters of the divine will. To this function, they join that of diviners, or magicians, masters of spells and amulets. It is really wonderful to discover so extensive an analogy in the opinions of men and of races separated from each other from immemorial time, not only in the general principles of natural religion which conscience and the internal feelings impress

upon the understanding and belief, but in all the various phases and modifications of superstition, and in the modes by which crafty and designing men have availed themselves of the weakness and credulity of the people.

“The priests and priestesses are the sacred persons upon whom the divine service of the Negroes depends, and who, as they suppose, have confidential intercourse with the gods, and interpret their will. They alone understand by what means the wrath of the deity may be appeased. To them it belongs to present the offerings to the gods, and to be the intercessors between them and the people. They convey the questions of the people to the gods, who reply by the mouths of the priests. It is not, therefore, to be wondered at that they are held in the greatest esteem by the people, and exercise almost boundless authority over them. No Negro will transgress the priest's commands. Even after death, in the performance of sacred ceremonies at the burial of the body, the assistance of the priest is necessary, for he alone understands how to prevent the evil spirit from getting the soul into his power.

“At times of sickness, warlike expeditions, and in other important affairs, the Negroes desire to be assured of the issue by a divine answer. In such cases, the Amina bring a sheep, either entirely white or black, to the priest, who sacrifices it, and with its blood sprinkles a large vessel; whereupon he received an answer to the question laid before him. If a Fida Negro is sick, he causes the serpent to be interrogated through the priest, whether his disease proceeds from God or from enchantment. Together with the answer which he receives, a remedy is shewn him, by means of which he may recover. But if the disease is fatal, he receives the melancholy intelligence that he can be cured by no possible means. In this case, the priest, or priestess, takes no reward for their trouble, which is required in all other instances. The great snake,

unasked, reveals impending wars to the priestess, who does not fail to give intelligence of it to the king. She tells him the name of the enemy, appoints the time of the invasion, and the fortunate or unfortunate issue of the affair. In the latter case, she gives him the prudent advice to save himself by a speedy flight. She also foretells to the king the time when ships will arrive. The priests likewise foretell death and sterility, as the effect of the anger of the gods, who, however, may be appeased by presents and sacrifices. Nothing is so concealed that the priests cannot foretell it: even the fate of souls after death is known to them, and from them it can be learned whether each individual is gone to God or to the evil spirit.

“The priests of the Negroes are also the physicians, as were the priests of Apollo and Æsculapius. The notions which the Negroes entertain of the causes of diseases are very different. The Watje attribute them to evil spirits, whom they call Dobbo. When these are very numerous, they ask of their sacred cotton-tree permission to hunt them out. Hereupon a chase is appointed, and they do not cease following the demons with arms and great cries until they have chased them beyond their boundaries. This chase of the spirits of disease is very customary among many nations of Guinea, who universally believe that many diseases arise from enchantment, and others by the direction of the Deity.”

*Ingenious Figments by which these Pretensions are
Maintained: Auguries or Omens by Birds.*

“It is not in consequence of the unskilfulness of physicians that their remedies are of little use during the rainy season, but, as they say, on account of the absence of their gods, who are obliged to appear at this dangerous season at the court of the superior Deity. Consequently, the priests cannot get advice from them, and they can do

nothing effectually without instructions. During the absence of the protecting spirits, which lasts six weeks, the sacred drum is not beaten, no holydays are held, and the dead are interred without noise or songs, and without being bewailed. Among the Fida, those who have received no help in their sickness from small snakes or household gods, turn to the great serpent, who discovers through the priests a remedy, or reproves them for not having sufficiently honoured or entirely obeyed the inferior gods, and, to regain their favour, he advises them to offer fowls and the like, to appoint a feast in honour of the gods, and to invite an assembly to sing, play, dance, and make merry. In this way the inferior gods will become favourable to them and heal them. When the Mokko, by the instruction of the priests, have brought an offering for a sick person, they leave a portion of the sacrificial meat for the birds, and decide upon the cure or death of the person according to the deportment of the birds to the food. Some of the sacrificial blood is sprinkled upon the medicaments which the sick person is to take."

Holy Water.

"The priests of the Akripons take of the holy water, which flows from the hole in the rock in which their god Kinka dwells, and give it to the patients, who are to wash themselves with it, and be cured of their infirmities. Some Kassenti offer for a sick person a hen at a sacred tree, which they worship on their knees, and they pour a thick pap of maize over it before the tree, part of which they take to anoint the patient.

"Of the Bliakefa, the priests of Karabani and of Sokko, it is remarkable that they give some instruction to the people concerning the divinity and prayer. The Negroes come to them for this purpose, either singly or in companies, when they pray with them on their knees that God,

whom they call Tschukka, will protect them from war, captivity, and the like.

“They promise to their priests that they will use their slaves mildly, and give them two days in each week for their own concerns. Some priests are likewise sorcerers; but among several nations, the Sokko and Watje for example, the latter office is distinguished from the former.”

Immortality of the Soul.

“There is scarcely any nation of Guinea which does not believe in the immortality of the soul, and that it continues to live after its separation from the body, has certain necessities, performs actions, and is especially capable of the enjoyment of happiness or misery. The Amina call the soul and the shadow by the same name; and some of the Watje nation told me that they consider the soul to be of as subtile a nature as is the shadow.”

State of Retribution.

“The Negroes believe, almost universally, that the souls of good men, after their separation from the body, go to God, and the wicked to the evil spirit, whence, at the death of their chiefs, they make use of the expression, ‘God has taken their souls.’ The Loango imagine the abode of the blessed to be where Sambeau Pungo, that is, God, dwells, but hell to be above in the air, which others, on the contrary, suppose to be deep in the earth. They believe that the souls which go to the evil spirit become ghosts, and reappear; and because they preserve their inclination to do evil, torment those whom they dislike in sleep; and, besides, flutter about in the air, and make noises and disturbances in the bushes. If any one, therefore, is said to appear on the third day after his death, it is a proof that he is not gone to God. The body of a Negro of whom a wicked neighbour pretends to have seen .

the spirit is not buried with honour, among the Amina. The Negroes imagine, also, that even the good souls are often compelled to pass by the evil spirit before they go to God, when this wicked spirit endeavours to bring them into his power. Hence arises a custom which the Amina observe: survivors satisfy the claims of the Dide, as it has been before observed. The Mokko affirm that they free themselves from the claims of the evil spirit, by proving that they belong to God by the marks which they have upon their bodies, to which nothing can be objected. The Ibo say that each soul is accompanied upon the way to its appointed place by two spirits, a good and evil one, and has to pass a dangerous part (a wall) by which the road is divided. The good spirit helps a pious soul happily by: on the other hand, a wicked one knocks his head against it. After this, the road opens (a narrow one), by which the good soul is led by his benevolent director to God, and one broad, by which the wicked soul, under the guidance of the malevolent spirit, is conducted to a darker place. The representations which these ignorant people give of the situation of the blessed are very similar to their other ideas. Their conduct towards the deceased gives us to understand that they suppose the future condition to be little different from the present life, and they believe them to be affected with the same wants which they have here; on which account they not only place for some time food upon their graves, but give them likewise their wives, servants, and slaves, in the other world."

Metempsychosis.

The Karabari, and several other black tribes, believe in the doctrine of the transmigration of the soul from one body to another, and imagine that the soul of a dead person revives in the body of the next child born after his death. It is fully established, by the assurances of the

Negroes, that they believe in the transmigration of a human soul into the body of a bird, fish, or other creature. This belief in metempsychosis has a very injurious effect upon many Negroes. If their slavery is too severe in the West Indies, they destroy themselves with the prospect that their souls will wander to their country, and there revive in the body of a child. Some fully believe that they will rise alive in Guinea. Murderers and such criminals are shut out from the privilege of commencing a second happier course of life in a strange body. Abarre, the evil spirit, will ordain that, as a punishment, they fly about as ghosts, and by inclination torment men by frightful appearances.

I could cite other writers on the history of the African nations who confirm the statements given by Oldendorp, though none of them have written so clearly and distinctly, and apparently from such full and satisfactory sources of information. Many similar observations occur in the accounts obtained by Fathers Loyer, Labat, and by Bosman. From the last-mentioned writer, I shall cite some further particulars.

Bosman mentions their superstitious fear of ghosts and apparitions. He says, "They steadfastly believe the apparitions of spirits and ghosts, and that they disturb and terrify some people. If any considerable person dies, they are perplexed with horrid fears, fancying that he appears for several nights successively before his late dwelling."

"They have long been acquainted with the division of time into weeks, and each day of the seven has its proper name in their language. Their sabbath falls on our Tuesday, except at Ante, where, like that of the Mohammedans, it is on Friday. No person is then permitted to fish, which is the only difference."

In their belief of lucky and unlucky days, oracles, omens, and the like, the Negro tribes might be supposed to form their opinions on the model of the Greeks and

other nations of antiquity. "The inland Negroes," says Bosman, "divide time into lucky and unlucky days. The great period of good fortune lasts in some countries nineteen, and the lesser seven days: between these there are seven unfortunate days. During the unlucky days, they neither travel, till the land, nor undertake any affair of consequence, but remain altogether idle. The Aquambo people will not even willingly receive any presents made to them on these days. The inhabitants of some countries differ from those of others as to the particular days which they hold to be lucky and unlucky."

Of the Conversion of the Negroes to Christianity.

We have seen that the Negroes of Africa display in their original and primitive state of mind, untaught by foreign instructors, at least within the reach of history, the same tendencies to superstitious belief, as well as the same moral impressions as the rest of the human family. It only remains, to fill up this part of the mental history of the Negro race, to remark, that they have given a ready reception to foreign religions, both true and false. Mahomedanism is well known to have spread in Africa. Soudan sends its yearly pilgrims to venerate the sacred stone; and the sable Wadji is as highly revered on the Niger and the Western Nile as the Syrian pilgrims among the Moslems of Damascus. But I have not room for tracing the progress of Islâm, and it will probably be more satisfactory to my readers to observe the result of endeavours which have been made by European teachers to bring Negroes to the Christian religion. Of these, we have some of the most successful examples in the efforts of the missionaries sent out by the Church of the United Brethren. An interesting account of the proceedings of these well-meaning and devoted persons is to be found in the undisguised and simple narrative of Oldendorp. I shall extract from it a

brief statement of such particulars as are necessary, in order to point out the way in which the rudiments of true and uncorrupted religion found their way into the minds of the Africans, and to shew how far the process of their conversion indicates an agreement of feeling and sentiment between them and other divisions of mankind.

The first attempts to convert the slaves of the Caribbean Islands to Christianity had their occasion in a meeting of some followers of Count Zinzendorf with one Anthony, a Negro from the Island of St. Thomas, who had been baptised at Copenhagen. This man represented in so strong colours the wretchedness and ignorance of his countrymen and relatives, and urged so zealously his entreaties on the brethren to undertake their conversion, that the congregation at Herrnhut, before whom he had been induced to appear, were disposed to make the attempt. The difficulties of the enterprise were great, and they were not lessened by Anthony, who affirmed that, in order to promote the conversion of slaves, the missionary must himself consent to become a slave. Even under these conditions, several of the brethren were willing to devote themselves to the task. The names of the heroical men who voluntarily offered themselves, believing themselves called to the undertaking, were Leonard Dobel and Tobias Leupold. Leupold did not go, the lot having determined otherwise, and David Nitschmann was substituted for him, who entered on the voyage with similar expectations.

The business was commenced under the most unfavourable circumstances. The work proceeded slowly at first, and amidst great opposition ; yet a small number of hearers were soon collected, some of whom gave signs of sincere conversion, and of disgust at their former courses of life. Circumstances required the return of the missionaries to Europe, and an interval ensued, during which the mission,

was suspended. It was renewed in 1734, on the arrival of Martin, a zealous preacher, and a man of great energy, whose exhortations were followed with so much effect, that when Bishop Spangenberg visited the mission in 1736, he found, in not less than 200 Blacks who attended the services of the brethren a great desire to be instructed in the Christian religion, and three individuals who, on a careful examination, were judged to be in a fit state to receive baptism. It is impossible to read the narrative of Oldendorp without being convinced of the perfect sincerity of the writer and the truth of his account. It proves that no other means were used to influence the Negroes—that no other motives were put in operation to affect their minds than those of which the promulgators of Christianity availed themselves in the first ages of the Church. “Full of ardour for the salvation of men,” says Oldendorp, “Martin declared to the poor slaves the infinite kindness and condescension of the Saviour; what for their sakes He had done and suffered; and how worthy He was of their gratitude and love.” “If he once received concerning any individual the impression that a change had been commenced in his mind, he never lost sight of such a person, but with the greatest constancy followed up his work till he gained him over to the cause of religion. By the constant exhortations of the brethren, a perceptible change was produced in the minds and characters of the Negroes; and notwithstanding the unfavourable circumstances and the bad examples by which they were surrounded, it became manifest, not only that the number of professed converts increased, but that motives and influences were in operation capable of effecting a moral revolution in their minds and character, and so deep was the impression which had been produced, that when the colonial government, jealous of innovation, threw the missionaries into prison, baptised Negroes were found ready to carry on the work of exhortation, and

contribute greatly to increase the number of converts. When, in the following year, 1739, Count Zinzendorf visited the island, he was filled with astonishment at the greatness of the work which had been accomplished. It seems that at this time the number of Negroes who regularly attended the preaching of the Gospel amounted to 800."

The other Danish islands, St. Croix and St. Jan, were afterwards visited by the Moravian missionaries, whose exertions were attended with like success. I shall not attempt to follow the steps of their progress, which are described by the writer so frequently cited. In his conclusion, he gives the summary of its results, from which it appears that, in the year 1768, the number of Negroes who had been baptised in the three islands by the missionaries during thirty-four years amounted to 4711.

In this very general statement of the facts connected with the conversion of the Negroes in these islands, the principal evidence is yet wanting by which it may be proved that the minds of Negroes are not otherwise than those of Europeans capable of receiving all the impressions implied in conversion to Christianity. This evidence can only be fully appreciated by those who read in detail the biographical notices and other particulars detailed by the historians of the community to which Oldendorp, as well as Crantz, belonged. But no part of this evidence is more conclusive than the selection of short homilies composed by Negro preachers or assistants, and addressed by them to congregations of their countrymen. Some of these, though they do not rival in strength of expression the reflections of Pascal and Fénelon, breathe the same spirit, and were evidently written under the influence of the same sentiments. A selection of these addresses has been appended by Oldendorp to his work, which I have so often cited. •

CONCLUSION.

It would not greatly strengthen the conclusion which I am entitled to draw from the evidence already afforded, if the limits of this work allowed me to survey the history of every particular branch of the human family. The woolly-haired races of Africa, compared with the native tribes of the New World and with the anciently civilised inhabitants of the Old Continent, furnish a sufficiently ample field for induction on this subject, since among them are comprised those human races who differ most widely from each other in structure of body and in all their physical attributes, and who have been represented as displaying the most decided contrasts in their moral and intellectual endowments. It would, indeed, be very easy to extend this research, with similar results, to all the other tribes of whose character we have yet any sufficient knowledge. Thus the nations of the great Southern Ocean might be shewn to have had among themselves, long before their discovery by Europeans, traits of a very similar kind. They had social institutions resembling those of the rest of mankind; they had universally the belief in a future life, in the protection and government of the world by Providence, in the influence of good and evil genii on human affairs, in the duty of worshipping the gods, in the efficiency of sacrifices, and obsequies, or rites performed in behalf of the dead, in the influence of priests, or human mediators. Similar observations may be made with respect to all the barbarous nations of Northern Asia. The history of the conversion of these nations to Christianity, and of the adoption among them of the ideas and practices of civilised nations, would furnish chapters, equally striking and remarkable as

those to which our attention has already been directed, in the history of the human mind. The Australians as yet remain of all nations the least known, since scarcely any one has yet been able to converse with them, or to understand the expression of their thoughts. But fresh evidence is every day collected tending to raise the low estimate which had been formed, and long maintained, of their extreme mental degradation. Degraded they doubtless are: the tribes with whom the colonists have principally had intercourse are, in their external condition, perhaps, the most miserable of the human family, being destitute of the arts which could alone enable them to live with any degree of comfort in the region which they inhabit, or even to support, unless scattered in small wandering bands over a wide space, their physical existence. But there is reason to believe that we have as yet seen only the most destitute of the whole nation; and that there are tribes farther to the northward, perhaps in the inland countries of the great Austral land, who are by no means so miserable or so savage as the people near the southern shores. But even with respect to these, the opinion of the extreme stupidity of the race has been shewn to be unfounded, and the latest and most authentic statements enable us to recognise among them the same principles of a moral and intellectual nature, which, in more cultivated tribes, constitute the highest endowments of humanity.

We contemplate among all the diversified tribes, who are endowed with reason and speech, the same internal feelings, appetencies, aversions; the same inward convictions, the same sentiments of subjection, to invisible powers, and, more or less fully developed, of accountableness or responsibility to unseen avengers of wrong and agents of retributive justice, from whose tribunal men cannot even by death escape. We find every where the same susceptibility, though not always in the same degree of forwardness or

ripeness of improvement, of admitting the cultivation of these universal endowments, of opening the eyes of the mind to the more clear and luminous views which Christianity unfolds, of becoming moulded to the institutions of religion and of civilised life : in a word, the same inward and mental nature is to be recognised in all the races of men. When we compare this fact with the observations which have been heretofore fully established as to the specific instincts and separate psychical endowments of all the distinct tribes of sentient beings in the universe, we are entitled to draw confidently the conclusion, that all human races are of one species and one family.

THE END.

INDEX.

- ABABDEH, personal description of the, 272.
- Abassians, the, 254.
- Abipones, or Centaurs, Tehuelche, Matagayos, and Lenguas, 453.
- Abbas Gregorius, portrait of, 160, 287. (See PLATE.)
- Aboriginal nations, 251, 256, 275, 355, 359, 429, 471, 474. Psychological view of the ruder nations of America: Esquimaux and Greenlanders, 494, *et seq.* Of the aboriginal races of Africa, 513. Of the doctrines of natural religion to be traced in these nations of North America and of South Africa, 497, *et seq.* 524, 530, 536, *et seq.*
- Abramidae, ancient, 280.
- Abyssinians, the, 103, 143, 144, 284. Languages of, 279, 283. Portrait of Walda Kyros, &c. 287. Natives of the Highlands of, 279. Confines of Abyssinia, 270-277, 281. Of the Nouba and Shangalla negroes, 275 n., 281. The Galla invaders of, 282.
- Acclimatising, or acclimatisation, of animals and other genera, 33, 66. Of geese and domestic birds, 37. Of permanent changes induced by new climates, 39, 60.
- Adam, of the race of, 6.
- Æthiopic race, 328. (See Abyssinia, Egypt.)
- Aghans, or Patans and Afghanistans, 171, 174. Anciently the Assecani, 174. Climate, 175. Fruits of Kabúl, 175.
- Africa, ancient and modern nations of, 139, 140, 251, 252, *et passim*, 261, *et seq.* The Soudanian nations, 292. Sego, 294. The Felatahs, 300, 302. South, inhabitants of, 19, 107, 108, 309. Psychological history of the African nations, 513-544.
- Western, Guinea, &c. Negro tribes of, 109, 140, 305, *et seq.* Ashantees, Fantí, &c. 305-309. Races of, bordering on Egypt, 269. Nations of, between the equator and the tropic of Capricorn, 321.
- Agows, the, 283, 284.
- Agriculture, of the influence of, on colour and the physical constitution of mankind, 108, 167, 294, 289, 360, 438, 456.
- Alani, ancient, 253.
- Alban races of Scotland, 195.
- Albinos, of, 39, 79, 245.
- Alemanni, ancient, described, 194.
- Aleutian islands, natives of the, 220. Woman of, see PLATE.
- Alforas, Haraforas, or Endamènes, 23, 327. Of the Alforian race, 351.
- Algiers, inhabitants of, 263.
- Algonquin language, North America, 304 n. Tribes of this race, 385, 381. Physical characters of, 386. History and description of the Algonquin-Lenapé and Iroquois race, 381, 382. Northern tribes of, 384. Western tribes, Illinois, Sacs, &c. 385.
- Alleghanian races, North America, 389, *et seq.*
- Allophylian nations, the, 185, 186.
- Altai, Mount, seat of the Mongolians, 133.
- Amazulah, a Kafir race, 315.
- America, comparative numbers of white men, men of colour, Negroes, and natives in different parts of, 19. Native races of, 355, *et seq.* 389, &c. British possessions in, 19. Herds of various European animals in the forests and plains of America, endowed by liberty with a primitive character, 27, *et seq.* Their enumeration, 28, 35. Hair of Americans, 99, *et passim*. Psychological view of the native races of, 494-512.
- America, North; races of men, and animal productions of various states and districts of, 45, 355-380, 381, *et seq.* Tribes of Red Men and other Indians, so called of, 355, *et seq.* 387. The copper-coloured races, 465, 469-472. Their distinctive national names, 364. Of the Alleghanian races, 389-392. Their physical characters, 392. Adjacent tribes to the Mobile, Mississippi, and Red rivers, 394. Native races to the west of the Mississippi: the Sioux and Pawnees, 395, 398. The Mandans and Missouri, 400-403. Osages, Konzas, Mahas, &c. 403. The Blackfeet and tribes of the Rocky Mountains, 404. Of New, or Northern Mexico, and Texas, 406. Inhabitants of the shores of the Icy Sea, 107, *et seq.* 219, *et seq.* Of the Athapascas, or Chepewyans, 379. Of the physical strength of the various tribes; Indians of Virginia and Kentucky, &c. 129, 365. Of the Iroquois, 381-385, *et seq.* Languages of, 304 n. 357, 358. William Penn's Treaty, 385. (See Mexico, &c.)
- America, South; the Cordillera range, 29, 35, 37, 367, 429. Campos of the Llanos,

29. Brazilian race of men, 365. Wild troops of horses in, 35. The Orinoko, tribes of, 365, 424, 468, *et seq.* River Madeleine, 35. River of the Amazons, 424, 468-472. Rio Negro, 36. From the Arctic Ocean to Cape Horn, 358. Tierra del Fuego, 365, 423, 425, 445. The ox, sheep, goat, dog, hog, ass, and other animal domesticated, or wild in consequence of extensive forests and plains, and liberty resulting from their importation hither, 27-48, 49, *et seq.* Races of men of, 83, 424. Their physical characters, 427. Of Central America; the Toltecas, Chichimecas, Aztecas, &c. 367. The Incas, or Quichuas, 426-435. Native American races of the borders of the Pacific, 408, *et seq.* Of California and New California, 409. Of the northwest coast and the Columbia River, 411. The Nootka-Columbians, 413. General remarks; classification of South American races, &c. 421, *et seq.* Table of nations of the Andian, the Mediterranean, and the Brasilio-Guarani groupes, 423. Alpine nations of the Andes Mountains, 425, 429, *et seq.* Central races, 424. The Chiquitos and Moxos, 425. Tribes of the Pampas and equestrian nations, 425, 453, 454. Antisian Alpine race, 423, 443. Araucanians and Pesherais, 423, 444, 445. The Mediterranean groupe of native nations, 450. The Guarani and Tupi, 465, 472. The Arawacs, Guirainas building in trees, and various aboriginal tribes, 468-472. (See Brazil, Columbia, Chili, Mexico, Patagonia, Peru, Paraguay, &c. &c. by their several names.)
- Anam, of Tunquin and Cochinchina, 236.
- Anatomy, deductions drawn from, 31, 47, 51, 64, 76, 80, 199, 434, *et passim.* Measurement of human skulls, 109, *et seq.* 114, 117, 324, 331, 440. Of the anatomy of the different races, 123. The pelvis and other bones in either sex, 124. Human skeleton, 123, 128.
- Animals, their physical conformities with man, 1. Their senses and instincts, 2. They are enslaved by material agencies, which man can modify or emancipate himself from, 3. Phenomena of variation in tribes of animals, &c. 26-39, 40-59, 361. Domestic stocks little traceable among the forest or wild classes, 27, 57, 73. European species imported into America in the last three centuries, 27-38. Of colour, 18-20, 39-48. A race mostly has one hue common to it, 65. Of hereditary instincts, 40, 70, 72. Acquired instincts, 35, 36. Animal functions, 40. Domestic animals of the Old Continent, 40. Crossing of races productive of new breeds, 44. Degeneration of, 41, *et seq.*, 74. Mamiferous class of, 57, 64. Physiology and diversities of their internal constitution, 65. Progeny of domesticated, 70. Various results of their domestication, 61, 69, 73.
- Antes and Sclaveni, ancient, 199.
- Antisian tribes, South America, 423, 425, 443.
- Apaches, and Lee Panis, North America, 406.
- Apollo Belvedere, the head of, 112, 200.
- Arabians, Arabia, and the Arabic language, 143, 362. Inscriptions resembling the Cufic characters, 144. Physical characters of the Arabs, 146. Their women, 150. Their skull deemed a perfect type of the human head, 147. Their ingenuity and learning, 147. Colour of, 149. Shegya Arabs, 149, 150. (See the portrait of a Melik of this tribe.) Natives of the coasts of the Arabian Gulf, 281.
- Arakan, natives of, 236.
- Araucanian tribes, 423, 424, 444.
- Arian race, the, or Indo-European, 162, 179-209, 240, 253.
- Armenians and their language, 178. Their church, 178.
- Armoricans, the, 183.
- Arts, the useful, 190, 191, 289, 360, 438. The fine, 189, 200, 361, 441.
- Asia, mountain-chains of, supposed to have been the original habitation of mankind, 134, 252. Ancient division of nations in, 137, 139. The Great Central Upland of, 237. In Northern Asia, 190, 219, 221.
- Asiatics, their hair, 99, 227. Their personal appearance, 108. Skulls of Southern and of Northern described, 121. Chains of mountains whence the nations of Western and Eastern Asia migrated, 133, 252. Indo-European races, 136, 162. Turks and Tartars, 209, *et seq.*
- Assyrians, of Upper Asia, 137.
- Atacamas and Changos, South America, 442.
- Australia, Aborigines, of, 6, 107, 328, 349. Skulls of this tribe and their congeners, 109. Native dog of, 50, 61. (See PLATES.)
- Aymaras, the, an Alpine race of South America, 437. Their history, manners, tombs, &c. 437-441.
- Aztecas, ancient, of Central America, 317, 419. Nations neighbouring to, 373. Traces of the Aztec migration, 375.
- Bactrians, the, 165.
- Baluchi, or Belooches, a pastoral race, 176.
- Bards of the Celtic nations, 195. Scalds and Scandinavian poetry, 207.
- Barmah, Rukheng, the, 236.
- Basian tribes; Georgians, Caucasians, Chumyks, and some of the Turcomans, 253.
- Basque provinces, tribes of the, 256. Their dialects, 256, 258. Their women, 259.
- Battas, cannibalism of the, 353.
- Bedouins, or Beloween Arabs, 146, 362.
- Bees, of the habits of, 67, 71, 73.
- Bejas, the, ancient Blemmyes, 271.
- Berberines of the Nile, 270, 273, 476.
- Berbers, of Africa, 261. Of the Northern Atlas, 262.
- Bhotiya race, of Tibet, &c. 219, 237.
- Birds, comparisons with the physiology and habits of, 38, 59, 65, 72.
- Biscayans, the, 256.
- Bishari, of Africa, 271.

- Bogotá, plateau of, 37. Fowls of, 39.
- Botocudos, the; complexion, figure, and cannibalism, of this savage race of South America, 470. Christianity introduced among them, 471. (See PLATE.)
- Bootan, or Bhutan, people of, 219.
- Brahma, 134.
- Brahmins, worship of this caste, 163, *et seq.* 165, 184, 246. Women of the, 167.
- Brahúi, of Kelát, 176.
- Brain, the human, 121, 442.
- Brazil, white, coloured, and Negro population of, 19. The Cafusos of, 20. Tribes of, 365, 423. The Brasílio-Guarani, or eastern nations of South America, 465-472.
- Bretons, the, 183.
- British Islands, languages of the, 181, 183, 195. The Britons, 196.
- Buddha and Fo, worship of, 236, 247.
- Buffon, his definition of species, &c. 9. On the skin of animals, 92. Of mortality, 481.
- Bulgarians, and ancient Ougres, 209.
- Bushman, the, South Africa, 310, *et seq.* Skull of, 313.
- Caffres, or Kafirs, various distinctions of, 24, 310.
- Cafusos, a mixed race in South America, 20. Portrait of the women, 21.
- Calchaquis, of Santa Fe, 453.
- Caledonians, the, 195, 196. (See Scotland.)
- Californians, the, 409, 475.
- Cambrians, ancient, 183.
- Canaanites and Canaan, 141.
- Canary Islands, inhabitants of the, 265. Account and history of the Great Canary Island, Teneriffe, &c. 266.
- Cannibal races, 350, 353, 468, 471. Custom relating to cannibalism, 415.
- Cantabri, of Spain, 257.
- Cappadocians, the, 141.
- Carahs, or Caribbees, the, 364, 425, 468.
- Caroline Islands, the, 332.
- Carthaginians and Carthage, 142.
- Castes, among Hindoos, &c. 167.
- Cat, the, 36.
- Catholic, Roman, religion and missions, 427.
- Caucasians, skull of, 115, 116. Their country, 133. Tribes, 183, 212, 227, 251-255.
- Caucasus, Mount, 133, 135, 179, 183, 251.
- Celts, and Celtic languages, 183, 257. Crania of Celts, 193. (See the nations descended from the Celtæ by name in this Index.)
- Ceylon and the Singhalese, 241.
- Chaco, South American tribes of, 453.
- Chaldees, or Chasdim, and Chaldæ, 131, 142.
- Chardin, Sir John, on the Persians, 171.
- Charruan Indians, South America, 83, 425, 453. The last of the, see PLATE.
- Chaymas, copper-coloured skin of the, 468. Tribes of Paria, 468, 469.
- Cherokees, Choctaws, Natchez, Chickasahs, &c. North America, 389.
- Chili, population of 19, 364. Puelches of, 365, 426, 453, 454. Portrait of Araucano, a native, see PLATE.
- Chimpantsi, skull of this animal, 111, 113. Bones of the, 125.
- China, the various nations inhabiting the vast empire of, 145, 217. Its conquest by the Mongol Tartars, 209, *et seq.*
- Chinese, colour of the, 78. Of the various races of, 228, 231. Physiognomy, 231. Skull, 235. Indo-Chinese nations, 228-238. Races of the Indo-Chinese Peninsula, 235. Natives of Cochín-China, 236.
- Chin-ook, portrait of a, 415. (See PLATE.)
- Chiquitos, the, of South America, 423, 425, 427, 457. Enumeration of Cognate tribes, 459. Physiognomy, &c. 461. Languages, 461.
- Christianity, 507, *et passim.* (See Religion.)
- Cimbrians; history, antiquities, and osteology, of the ancient Cimbri, 193.
- Circassians, description of the, 108, 254.
- Civilisation, effects of, 75, 122, 139, 247, 359. Its intimate connexion with agriculture, 108, 167, 212, 294.
- Climate, influences of, 33, 60, 66, 75, 154, 481.
- Cochin; Cochín-Chinese, Jews, &c. dwelling therein, 145, 146.
- Colchians, the ancient, 153.
- Colour of animals, 36, 64. Of the varieties of, in races of men, 77, 145, 149, 167; 169, 170, 193, 195, 252, 273, 335, 356, 387, 407, 475. Complexion maintained by M. Flourens to be a chief distinction between the races of mankind, 77. Controversy respecting the causes and seat of the colouring principle, 81-95.
- Colour, races of men of, 18. Table of their population, 19. Olive complexion, 429. Necessity of their rapid increase by mixed alliances, 18. Their number in North and South America, 19. Various Mestizos, or mixed races, 20. Of Albinism and Melanism, 39, 78, 79, 245. Copper-coloured races, 469.
- Columbia, population of, 19. Troops of wild horses in, 36. Tribes on the Columbia river, 411.
- Congo, or Kongo, Negroes of, 78.
- Coolies, or Culi, of India, 249.
- Copts, the ancient, 159. The modern, 285.
- Cossacks of the Don, skull of, 211.
- Cows and milk, 34, 66. (See Ox.)
- Cranium, human, 115. (See Skull.)
- Creation, the, 5. Variations in the several tribes of organised existence, 26, *et seq.* 360. Of the original location of man, traditions pointing to certain mountain-ranges as the first seats of various races, 133.
- Creoles, of South America, &c. 18, 19.
- Cuba, animals of, 29.
- Cuzco, the Incas and empire of, 437.
- Danes, and other Scandinavian nations, 183, 191. Crania and bones (from tumuli) of peculiar conformation, 192.
- Decay, 65.
- Dekhan, natives of the, 164.

- Denmark, and the Northern nations, 183, 191, 207.
- Denon, Baron, on Egypt and Syria, 152, 159.
- Development, physical, to perfect maturity; approaching periods, decline and decay, 65.
- Dogs, of; the wild species howl but do not bark, 36, 360. Question as to one sole stock argued, 49. Supposed affinities of with other genera, 49. Instincts of, 35, 36, 40, 61, 70. His relations with man as his master, 49, 69. His domestication, 63. Hair, and physical relations of as to climate, &c. 57. His varieties become per anent, 59. The Dingo, or Australian, 50, 57, 61. Danish, 51. Mastiff, 51. Terrier, 52, 70. Hounds and Greyhounds, 52, 54. Shepherd's dog, 53. Wolf-dog, 54, 102. Newfoundland, 55. Spaniels, &c. 56, 57, 70, 72. Bull-dog, 56. Turkish, 57. Icelandic, 57, 58. Lap-dog, 57. Dalmatian, 58.
- Domestication of, 61, 69, 73. Skin of domesticated animals, 92.
- Domingo, St., indigenous and acquired animals of, 28.
- Dorian race, the, 202.
- Druids, the, 184.
- Druidical circles, 191.
- Easter Island, natives of, 340.
- Eggs, of, 38, 65. Of insect tribes, 67.
- Egypt, its language, hieroglyphics, and arts, 137. African races bordering on, 269, 280. The Shepherd kings, 280.
- Egyptians, the ancient, 137, 150, 189. Their religion and fables, 151. Their manners, history, and traditions, 152, *et seq.* Personal appearance and features, 153, 155. Records, temples, statues, &c. 151, 154, 157, 180. Mummies, 155, 156. Skulls of, 160. Peculiar physiognomy of the race, 156, 285. Paintings and frescoes, 157, 158. Their apparent affinities with modern African nations, 161.
- Ekkili, language of this ancient race, 143.
- Elephant, remarks on the, 39, 63.
- Elephantine, Island of, on the Nile, 273.
- English language, its analogy with ancient and modern tongues, 181. (See British Islands.)
- Esquimaux, their mode of living, 4. Their personal appearance, 108. Skull of, 120, 214. Account of the Karalit, or, 188, 221, 377, 501, *et seq.* Language of, 358.
- Ethiopians, and the Ethiopic idiom, 143.
- Ethnology, and the history of nations, 132.
- Etruscans, their personal appearance described from their monuments, &c. 189.
- Europe, inhabitants of, in the aggregate, 77-95, 104, 121, 129, 137, 147, 209, 475, 481, 482. Horses of, 47. Colonies of the Arian race in, 179. Languages of its various nations, 180, *et seq.* 256: Poetry of the north of, 207. Mountain races of the west, 251.
- Europeans, Arian races among the Northern, 179. Physical characters of the European nations, 188. Various intermixtures of with men of colour and American tribes, 18. Complexion of, 77. Possible cause of white skin, 245. Skin of, its diversity from that of Negroes and Mulattoes anatomically explained, 78-95. Hair of, 104. Skull of, 111, 121. Of the facial angle of, causing superior beauty, 112. The anatomy of the two sexes considered, 124. The limbs of Europeans better formed than those of the other races of men, 129. The ancient nations of, 137. The Indo-European, or Japetic race, 136, 162.
- Euskaldunes, Vascones, Varduli, and the Euskarian language, 257.
- Eye and iris, the, 77, *et seq.*, 215, 231, 238, 285, 331, 365, 407, 435, 469.
- Face, various conformations of the human, 108, 112, 120, 155, 156, 161, 173, 189, 210, 215, 220, 224, 227, 238, 274, 285, 323, 469, 473.
- Facial lines and angle, 110, 112, 213, 232.
- Fat, and fatty depositions, of sheep, 45. Obesity, 238.
- Feathers, of, 64.
- Fejee Islands, natives of the, 350.
- Finns, the, 188, 206, 208. Bulgarian and Western, 209. Skull of an Esthonian, see PLATES.
- Fishing tribes, 357, 424, 445, 457. (See Ichthyophagi.)
- Flat-head tribes, 107, 138, 219, 456. (See PLATE of a Warrior.)
- Fleeces, of, 37.
- Flourens, anatomist, his theory respecting races of colour, 82-95.
- Fœtus, human, 113.
- Food and resources of different tribes, 139. (See Ichthyophagi.)
- France, inhabitants of, 183, 256-261.
- Freckles and discolorations of the skin, 91.
- French language, &c. 181, 261. (See France.)
- Fruits, on the sterility of, being the results of hybrid vegetation, 15, 16.
- Fuego, natives of Tierra del, 365, 423, 425, 445.
- Fulahs, an African race, 161, 302. Their capital, Timbú, 298.
- Gabra Eugziabher, portrait of, see PLATE.
- Gaelic traditions, language, and poetry, 195.
- Gallinaceous fowls, 38, 59.
- Galla race, the, 282, 284, 287, 290. (See PLATE; also Portrait of Edjow Galla, 291.)
- Galls, of, the phenomenon explained, 60. The rose-gall caused by the cynips insect, 60, 67.
- Gaul, and ancient Gallic tribes, 194, 257.
- Geese, of, 37.
- Genera and varieties of the human race, argued for and against, 5, 8.
- Geology, deductions derived from this science applicable to natural history, 134.
- Georgians, skull of, 116, 199. Their origin and language, 253, 255.
- Germany, and German nations, ancient and modern, 183, 193, 253. Their complexion, 196.

Gestation, of, 65.

Glottology, deductions derivable from the study of, 132, 141, 181, *et seq.* 226, 246, 322, 367, 489. (See Language.)

Goat, the, 37, 69. The Tibetan goat, of the hair of which Kashmir shawls are made, 100.

Graves, Dr., on albinos, 79.

Greece and its mountains, 135. Its nations, 135, *et seq.* 180. Their physical character, 199, *et seq.* Greeks of Magna Græcia, 184. Inhabitants of the Peloponnesus, now the Morea, 200. Spartans, and character of their women, 201. The Arcadians pastoral, 201.

Greek language, or Hellenic, 180. Skull of a, 199.

Greenlanders, history, religion, and customs of the, 503, 506. (See Esquimaux.) Conversion of Kajarnak and many of the natives to Christianity, 509.

Grégoire, the Abbé, 7.

Griquas, or Griqua Hottentots, a mixed race, 19. They are Christians (converted by the instructions of the United Brethren), 20.

Guanches, the, skull, mummies, &c. 266-268.

Guarani, and Brasilio-Guarani races, 424, 426, 465-472.

Guatemala, population of, 19.

Guebres of Persia, 172.

Guiana, British, population of, 19. Dutch, 19. French, 19.

Guinea, 305. (See Africa.)

Guinea, New, various races of, 23, 349. Inhabitants of various islands near, 23, 349.

Haceltzuk, and the Nootka-Columbians, 414. Extraordinary display of fortitude, 415.

Hair, or fur, of various animals alluded to, 29, 57, 64. Woolly-headed races, 22, 29, 325. Of the Cafusos, 21. Of natives of New Guinea, 23. Mop-headed Papuas, 24. Of the Singhalese, 243. Of the Ababdch, 272. Of Esquimaux, 379. Of the structure of the human hair, 95, 476. Seat of its colouring matter, 97. Of national differences as to, 98, 188-208, 227, 345, 417.

Haraforas of New Guinea, 23, 327.

Hausa, native of, portrait, see PLATE.

Head, conformation of the, 107, 112, 193, 200, 243, 403, 415, 442, 473, &c. (See Skulls.)

Heber, Bishop, his writings, 168.

Hebrew language, the, 142, 279. Race, 145, 279.

Henle, anatomist, researches of, 86.

Himálaya, mountain-ranges, and their inhabitants, 169, 219.

Hindoo mythology and traditions, 134, 163. Hindoos, the, 240.

Hindústan, mountain tribes of, 249.

Hiongnu, race of the, 209.

History and tradition, 134, 163. Languages, 163, *et seq.*

Hindoos, colour, physiognomy, physical and moral qualities of this celebrated race, 163, 166, *et seq.* Skull of a native of Hindústan, 171.

Hog, the, by whom imported into the western hemisphere, 28. Of the different physical aspects of the wild boar, 30. Skulls of wild and domestic swine, 32. The young of each nature, 73.

Homerites, their country and conquests, 143. The Abyssinian, 144, 281.

Horn, horns, and horny substance, 64, 90, 91.

Horse, the, one general descent of, denoted by specific characters of the race, 46. Of colour, 47. Stature, 46. European, 47. Of South American plains, 35, 36. Wild and tame, of Paraguay: their colour affected by those conditions, 36. Norwegian ponies, 72.

Hottentots, aboriginal, 19, 106 n. 310, *et seq.* Griqua, descended from Dutch colonists intermixing with the aborigines, 19. General history of the aboriginal nations of South Africa, 513. The conversion of the Hottentots to Christianity, 519.

Hungarians, and their kindred tribes, 194, 197, 198, 209.

Hunting tribes, 412, 417. (See America.)

Hybridity, phenomena of, 11. Bounds set to hybrid reproduction of plants, 15. These are stricter in the animal kingdom, 17. Hybrid birds unknown except in a state of domestication, 17.

Iberians, ancient, 251, 252. The Biscayan, Basque, and Iberian dialects, 256. The Euskarian language, 257.

Ichthyophagi, the, 107, 138. Borderers of the Icy Sea, 219. Of Tierra del Fuego, 444, 445.

Iliá, the, and ossa ilií, 124.

Ilyat, or Ilyah, tribe described, 172, 177.

Iolofs, of a transparent black complexion, 298.

Incubation, of, 38, 65.

India and Hindústan, the divers races recognisable in, 145, 163. The Hindoos, 166. Their emigrations into Kashmir, the Himálayan districts, &c. 163, 169. Of the aboriginal races of, 239, 240, *et seq.* 250. Parbatíya, or mountaineers of, 248.

Indian Archipelago, the, 22, 25, 327, 328.

Indians (Red and Black) of North and South America, 19.

Indo-Chinese races, 228, *et seq.* 235, 241, 250. Indo-European nations, the, 136-139, 162, 180, 253. Indo-Malayan races, 328, 330. (See Malays.)

Insects, of, 67.

Instinct, of, 2, 35-40, 61, 70. An irresistible propensity, 71. Development of a new, in changes of habit and climate, 35.


Intellect of man superior to the innate impulses of brutes, 2.

Iran, or Eerieene Veedjo, 165.

Ireland and the Irish, language, origin of the successive inhabitants, and conquests of that country, 183, 195.

- Italy, Italian nations, and their languages, 184, 189, 194, 257.
- Jamaica, animals of, 29.
- Japanese, physiognomy of the, 233. Characteristics of this race, 234.
- Java, gallinæ of, 39.
- Javanese, the, 126, 328, 331.
- Jawbones, the human, 112, 121.
- Jews, ancient and modern, their manners, and various actual localities, 145. Xanthous head and countenance of some of the remnant of the, 145. Swarthy appearance of other tribes, 145. Those denominated White Jews, 145 n. Hebrews and Israelites, 279.
- Joktan, and Joktanidæ, or race descended from him, 144.
- Juri, portrait of, see PLATE.
- Kabûl, or Caubul, inhabitants, climate, fruits, &c. of, 175.
- Kabyles, of Tunis and Algiers, 263.
- Kafirs, portrait of Jan Tzatzoe of the Amakohah tribe, see PLATE. Of South Africa, 303, 310, 314. Countenance of a Kosah Kafir, 315.
- Kafirs of Kohistan, 170, 475.
- Kalmuk Tartars, &c. 112. Skull of, 215. Physiognomy of, 215. Portrait of Feodor Ivanovitch, 216.
- Kamtschatkans, of the, 108, 222. Portrait of a Kamtschatdale, see PLATE.
- Kandians of Ceylon, the, 241.
- Kashmir, immigration of Hindoo tribes into, 163, 170.
- Kattiwar, natives of, 169.
- Khonds and Ghonds of India, 249.
- Kiawa and Kaskaia Indians of America, 406.
- Kirghis, the, 210. Skull of, 211.
- Knight, T. A., observations on hybrids, by, 15 n. On the domesticated animals, 70, 72.
- Konza warrior, portrait of, 403. (See PLATE.)
- Koorai, fisherman's family of, see PLATE. The Koorai, or Koreans, 229.
- Korea, or Corea, natives of, 231.
- Koriaks, the, 221.
- Kurds, or Coords, and Kûrdistan, 177.
- Kurilian Islands, Ainos of the, 226.
- Kurzilbashas, or Tajiks, of Persia, 109, 171, 173.
- Kwolla, Samhar, and other black races, 277, *et seq.*
- Ladrones and Caroline Islands, 328.
- Languages, in their derivation from primitive sources, afford a chief guide in considering the history and distribution of the races of mankind, 132, 137, 141, 142, 162, 165, 182, 220, 228, 236, 246, 252, 261, 279, 283, 303, 322, 357, 367, 407, 419, 462, 489, *et seq.* Of the sources of European, 181, *et seq.* 257. Written languages and alphabets first perfected in Egypt and India, 180.
- Laos, or Lia, the, 236, 250.
- Laplenders and Samoiedes, 108, 188. Skull of a Lappe, see PLATE.
- Lazians, the, of the Euxine, 256.
- Lemmings, or wandering rats, 68. Scandinavian species of, 68.
- Lesghis, the, 255.
- Ligurians, the, 251, 257.
- Lithuanian and Lettish dialects, 183.
- Longevity, 479-482.
- Luzon, Isle of, 347. A girl of, see PLATE.
- Lybian race, the, 252, 261.
- Machin, extraordinary covering of the skin in the case of this boy, 92. The children of the "porcupine man" inherited the same wart-like texture, 94.
- Madecasses of Madagascar, 328. Description of the Madecassian tribes, 341-345.
- Magi and Magian Scriptures, 165, 188.
- Magyars, the, 209. (See Hungarians.)
- Mahomet, Mahommedan races, conquests, and creed of the Islamites, 144, 172 n. 273, 347, 540.
- Malabar, black fowls of, 39. Sepoys, or Malabars, 347.
- Maladies, of, 66.
- Malay, portrait of a, 332. (See PLATE.)
- Malays, divisions of this stock: the original and woolly-haired, &c. 22, 239, 328, 330, 345. Negro-Malays, 24, 329. Nations of the Malayan Peninsula, 22, 237. The Malayo-Polynesian race, 325-329, 332.
- Mammary organs, of the, 64, 89.
- Mammiferous class of animals, 57.
- Man not superior in physical structure to the animals, 1. Is superior in mental attributes, 2. Also, as a cosmopolite, not confined to regions, 3. Influence of elemental agency in occasioning pseudo varieties of mankind, 3. Various habits according to climate, 4. Question of distinct genera among mankind, 4, 8. History of several mixed human races, 18-25. Conclusion, or inference, as to intermediate races, 26. Varieties of form or configuration, and groupes of the races of, 105, 123, 188-208, 215, 238, 270-279, 325, 351, 355, 366, 433. Proportions of parts and of the bones in different races, 123, *et seq.* Of the distribution of the races into groupes, 131, *et seq.* 326. His original seat or locality discussed, 133, 135, 149, 165. Affinities of various races deducible from those of their languages, and from the historical records of their original seats, 133, *et seq.* (See Language.) Dr. Prichard's "Physical History of Mankind" referred to, 161, 322, 482, *et passim.* General observations, 465, 468, 473. Duration of life, 480. Of physical developement, the human constitution and vital functions, in different races, 483. Of languages, customs, rites, &c. as illustrative of the origin and affinities of all the human nations and subdivisions of mankind, 486-493. Psychological view of various aboriginal races, 494, 513.
- Mandans, the, 400. Portraits of a chief and of Mandan girls, 402. (See PLATES.)
- Mandingos, their civilisation, 297. Their women, 298. Hospitality and commerce, 297.

- Mantschu Tartars, of China, 217, 233.
 Maragnon, tribes of the River, South America, 467.
 Marci, ancient, 194.
 Marquesas, Islanders of the, 335.
 Materiality and immateriality of animal perceptions and nature, 2.
 Medes, the, 165.
 Mediterranean, ancient and modern nations of the shores of this sea, 256.
 Melanism, or black complexion, 39, 78.
 Menangkabau race, 22.
 Metempsychosis, or doctrine of the transmigration of souls, 538.
 Mexico, population of, 19, 358. Ancient state of the arts in, 361, 369. Mountains of, 367. Antiquity and records of the Mexicans, 369. The Aztecas, or original people of, 373, 375. Of New Mexico, 406.
 Miao, or Miaotseu, of Central China, 229.
 Migration, of, 68, 73, 146, 426.
 Milk, of, 34, 65, 66.
 Mind, an immaterial essence, 2. Mental endowments, 239, 361. In the different races, 486. Psychological retrospect of the nations of America and Africa, 494, 513, 537. Deductions in conclusion of "The Natural History of Man," 544.
 Mingrelians, the, 256.
 Mohawks, Cherokees, Hurons, Micmacs, Foxes, and Sauks, of North America, 388, 389.
 Mongul race, deficient in amount of hair and beard, 98. The skull of a Mongole, 115, 216. History and conquests of the hordes of Mongolia, 209, 212, 214.
 Monkeys, apes, baboons, &c. 113.
 Mortality, comparative table of, 481.
 Mountains of Europe, Asia, and Africa, possess remnants of aboriginal tribes, 251. The Alps and Pyrenees, 251. Mount Atlas, 251, 261-263. Caucasian Mountains, 133, 179, 183, 251, 252. The Andes and Cordillera, 423. (See South America.)
 Moxos, the race of the, 423, 425, 457. Tribes having affinity to them, 462.
 Mozambique, portraits of natives, 320, 323. (See PLATES.) Tribes of this coast, 319, *et seq.* The Makua of, 323.
 Mulattoes, and their tendency to their rapid increase, 18, 269. Seat of colour in the skin of, 83. Hair of, 103.
 Mummies, examination of, 155, 156, 267.
 Mythology, mythological and bardic traditions, 133, *et seq.* 135, 151, 163, 187, 188, 207.
 Nahuatlacas, the, 419.
 Namollos, the, 220.
 Nations, formation, distribution, and division of, 132, *et seq.* 138, 141, *et seq.*
 Nature, laws, and processes of, 2, 11-17, 65. (See Man, &c.)
 Negritos del Monte, of the Malay peninsula, 22.
 Negroes, persecution of, 6. The African, 133, 137, 152, 159, 292-309. They would be numerically exceeded by Mulattoes, &c. in course of ages but for their own immense populations, 18. Their amount in the Americas, 19. Descendants of Negroes and American Indians, 20. Pelagian Negroes, 22, 24, 109, 346. Woolly hair of the proper, 99, 100, 325, 345. But not universally so, 99. Head of the African Negro, 112. Pelvis and bones of the Negress, 124. Skeleton and structure of Negroes, 129. Skull of, 111, 115, 309. Of the skin of, 81-95, 275. The integument betwixt the epidermis and dermis of Negroes: the seat of the colouring principle is considered by some naturalists as a demonstration of their being a separate race of beings, 81-95. Negroes of Quamamyl and Bertat, 275. The Shangalla Negroes, 275 n. 281.
 Negros, Isla de los, 347.
 New Britain, Guinea, Hebrides, Ireland, Caledonia, &c. 349. (See Polynesia, &c.)
 New Holland, natives of, 129, 349. Portrait of an Australian, 354. Skull of, 355.
 Nicaragua, fowls of, 38.
 Nile, river, 270, 273.
 "Nisus formativus" explained, 60.
 Nomadic tribes, 107, 139, 210, 212, 271, 315. The five great Nomadic races, 202, *et seq.* 237, 473.
 Nogays, of the Crimea, 212.
 Nootka Sound, 413, 419.
 Norfolk Sound, natives of, 418.
 Northmen, Scandinavians, &c. and their languages, 183, 221.
 Nubia and Nubians, 149. Of the Red Sea, 270. Of the Nile, 270, 273. The Noubia or Barabra, 273, 275.
 Numidians, 4.
 Oceanica, constituted a fifth division of the globe, 326, 327 n. 332. Its volcanoes, 326.
 Ombai Islanders, 337. Portrait, 338.
 Omens and auguries among barbarous nations, 536.
 Oracles. Dodona, 153.
 Orang, skull of the, 111, 117. Anatomy of, 125.
 Organic structure, varieties in, 62.
 Organisation, animal and vegetable, 60. Of diversities of, in races of men, 76, 123.
 Ormuzd, ancient people of, 165.
 Osmanli Turks, the, 213.
 Ossettes, of the Caucasus, 179, 183.
 Osteology, deductions from the appearances of, 31, 47, 57, 121, 192, 324. Proportions of the bones in different races of men, 123. The skeleton, 123, 128, 192.
 Ostiaks, of the R. Obi, 209.
 Otaheite and Hawaii, 328, 335.
 Ottoe chief, "The Surrounder," his portrait, 403, 404. (See PLATE.)
 Ovals of Madagascar, their queen, 345.
 Ox, the. Importations from Europe into the West, 33. Which termed *Pelones*, 33. Polled bulls at first an accidental variety, and the progeny succeeded without horns, 33, 43. Breeds of numerous and diver-

- sified, 47. Varieties, 64. Of Lancashire, 48.
- Pacific Ocean, islanders of the, 191. Natives of the American coasts of the, 408, *et seq.*
- Paganism, 289, &c. (See Superstitions.)
- Painting of the skin, 417, *et passim.*
- Pallas, quotations from, 43, 59, 215, 230, 254.
- Paraguay, wild and tame horses of, 36. Ox of, 48.
- Papuans, of New Guinea, 23. Oriental Negroes or Papuas, 353. The Papua Caffres or Kafirs, 24, 349 n. Mixed race of, 327.
- Pariagotos, the, 468-470.
- Parriahs, Hindoo caste, 167.
- Parsees and Guebres, 172 n.
- Patagonians, the, 364, 423, 432, 449, 450, *et seq.* Stature of the Abipones, 453, 455. Physiognomy and skull of, 452. Tribes and neighbours, 453.
- Pelagian Negroes, distinguished, 22, 24, 325, 327, 329, 346. Skull of this race, 109.
- Pelagii, their colonies, &c. 184.
- Pelvis, the human, 64, 124-127.
- Persia, the Tajiks, or modern Persians, 109, 171. Their Paradise, 165. Their allies, and ancient language, 165. Fine countenance of the ancient Persians, 173. Sculpture from Persepolis, 173.
- Peru, population of, 19, 423. Skull of a Peruvian, 436. Andes, or mountains of, 367, 424.
- Pesherais, or Fuegian Ichthyophagi, 445-450.
- Philippine and Molucca Islands, 328, 332, 347.
- Phœnicians and their language, 142, 257. Tyre and Sidon, and colonies of this commercial race, 142, 261.
- Physiology, observations in, 62, 65. Physiological comparison of human races, 477.
- Plata, La, population of the province of, 19.
- Quichuas, or Incas, of South America, 426, 433. Their stout chest, 433, 434. Their features and hair, 435.
- Poland and the Poles, 184, 197.
- Polynesia and South Seas, aborigines and immigrations described, 22-26, 325, 327, 328, 332, 349. Languages of the islands, 303.
- Porcupine, the, 92.
- Prakrit, chief spoken language of the Hindoos, 163.
- Primitive condition of animals, 27.
- Prussia, the ancient Pruthenian language, 183.
- Psychological characteristics, 62, 66.
- Rabbit, the, 73, 102.
- Races of men, 1-17, 75, 270, 279, 281, 362, 483, 486. History of several mixed human races, 18-26, 327. Tables of population in America and the West Indies, 19. Varieties of the animal races, 26-58. Theory of variation, 59, 243. Of their diversities of organisation in the human races, 76, 80, 209, 217, 433, &c. And of form, or configuration, 105, 123, 234, 237, 270-279, 303, 335, 366. Subdivision of races into particular groupes, 105, *et seq.* 131, *et seq.* 323. Proportions of the bones in different races, 123, 219, 243. In Europe, 179-209, *et seq.* (See Africa, America, and Asia.) General observations on this survey of human races, 423, 473. Physiological comparison of, 477. Physical development in, 427, 465-472, 483. Psychological history of, 494, 513. Conclusion, 544.
- Rajpoots of India, described by Major Tod, 169.
- Ram Ruttun, Brahman, portrait of, 171. (See PLATE.)
- Rameses, king of Egypt, 157. Sculpture of, 157.
- Rasennians, ancient. Their language (Italy), 184.
- Rats, wandering, their migrations, 68.
- Religion and Christianity, 273, 279, 343, 371, 399, 425. Table of South American churches, 427. Successful introduction of the Christian religion among the Botocudos and Brazilian nations, 471. The Capuchin missions of the Spaniards, 469. The conversion of Greenlanders by the Moravian missionaries, 507. Also of the Hottentots, 519. Also of certain of the Negro tribes, 540.
- Rhetians, ancient, 251.
- Russians, and nations bearing affinity to them, 184, 197, 224, 253.
- Sac Warrior, Nah-Pope, a, see PLATE.
- Sacs, portrait of "the Black Hawk," see PLATE, and North America.)
- Samhar and Kwolla, cognate tribes of the, 277, 281.
- Samoiedes of the Obi, 224.
- Sandwich Islands, 336. Physiognomy of the natives, see PLATE.
- Sanskrit, the learned and written language of the Hindoos, 163, 246.
- Sarcophagi, 190.
- Savages, question of the rudest tribes being of the descendants of Adam, 5, *et seq.* Of their extermination by invaders from Europe, 7. Negroes and others considered by certain parties as distinct genera of mankind, 7, 252, *et passim.* Rudest races of Australia and Africa, 107, 139, 140, 271, 323, 362. Of Asia, 190, 229, 250, 253. Of South America, 425.
- Scandinavians, their vestiges, descendants, antiquities, and poetry, mythology, &c. 191, 207.
- Scots and Scotland, the inhabitants, languages, and history, 183. Ancient races of Caledonia, 195. Legends and bards, 195. Highlanders of, 195.
- Seljukian race, the, 108, 213.
- Semitic nations, the, 136, 140, 281. Organic perfection of the Shemite races, 149.
- Senegambia, nations inhabiting between the Gambia and Senegal, 296. 
- Senses, the, 366.

- sheep, natural history of, species, and *descriptions*, 37-45, 69, 100.
- Shemite nations, 136, 140, 149, 281.
- Shah-Pösh, or race of Kafirs of Kohistan, 170.
- Siam, white elephant of, 39. Race of T'hay, or the Siamese, 236.
- Siberia, animals, &c. of, 42, 44. Inhabitants of, 223, 224.
- Sicily, natives ancient and modern of, 257.
- Sierra Leone, vegetation of, 38 n.
- Singhalese race, the, 241. The women described, 243, 244.
- Skeleton, the human, 123, 192. Its structure, 128, 473: Gigantic skeleton, 267.
- Skin, texture, and various coverings of man and the animal creation, 64, 77, 379. Of the cutis, dermis, and corium, and the cuticle or epidermis, 80. Of a third membrane interjacent between the outer and inner skin, 81. Further discoveries respecting organisation of the skin of races of colour, by M. Flourens, 82, 275. Seat of colour in the skin, 83. Whites unprovided with the integument for colour, 83, 245. Controversy respecting it between M.M. Flourens, Henle, and Simon, 85-95. Cellular organisation of the skin, 86, *et seq.* Of moles, 90. Of abnormal discolorations, 91. Case of bristly wart-like covering, 93.
- Skulls, in genera of animals, and diversities of each. Skulls of man and animals. Horses, 47. Dogs, 49-56. Principal forms of skull in human races, and their measurement, 109, 110, 114, 116, 138, 147, 160, 171, 192, 199, 211-214, 235, 268, 307, 309, 331, 351, 364, 436, 440, 442, 452. The pyramidal form, 109, *et seq.* 140, 327. Pyramidal skulls, 119, 138, 324. Globular, 214. Its vertical configuration, 114.
- Slaves, and slave-trade, of, 6, 275, 308, 347.
- Slavic, or Slavonic nations, of Poland, Servia, the Baltic, Obotrites, Bohemians, Russians, &c., 184, 190. Physical character of the Slavi and descendants, 197. The Slovaks of Hungary, 198.
- Slovaks, the, described, 198.
- Sonani, the, 256.
- Southern race, 271. Portrait of a chief, 272.
- Soul and mind, of, 2.
- Soul, of the immortality of the, as believed by untaught nations of the earth, 503-505, 537. State of retribution, 537.
- Soudan, African tribes of, languages, agriculture, &c. 294, *et seq.*
- South Sea Islanders, 22, 24, 109, 191, 328, 332, 349.
- Pain, breeds of sheep, 42. The Iberians of, 251, 252. Biscayans of, 256. The Cantabri, 257. American conquests by the Spaniards, 368, 425, 437.
- Partians and Laconians, 201. Their women, 201.
- Peoples, and varieties of men, 8, 11, 105, 248-256, 269, 325, 483. (See Races, Man, &c.)
- Peopled, and the Celebes Islands, 39, 353, 368.
- Sudras, the (of India), 164.
- Sun, moon, and fire, worshippers of the, 163, 172, 188, 212.
- Sunda Isles, 39.
- Superstitions, 188, 212, 236, 242, 247, 267, 289, 375, 503, 505, 527. (See Mythology.)
- Swedes and Sweden, Norwegians, and their ancestors, 183.
- Swine, wild, in the western hemisphere, 28, *et seq.* Diagrams of skulls of various, 32.
- Syrians, White (*Leuco-Syri*), 141. Syrian race, its vestiges on the borders of Kurdistan, 144.
- Syria, sheep of, 43.
- Syro-Arabian race, the, 136, 139, 140, *et seq.*, 150. Language and dialects, 141, 143, 262.
- Tahitians, the, 328, 333. Portrait, 334.
- Tamanacs, the, 469.
- Tameness of domestic animals, 73.
- Tamulian race, of India, 241, 246.
- Tarama, forests of, and campos adjacent, 20.
- Tartars, tombs of these extensive nations, 190. Race of the Tartars, 209.
- Tartary, fat-rumped sheep of, 45.
- Tasmania, aborigines of, 129. Natives of Van Diemen's Land exterminated or expelled, 349. Skull of, 350.
- Teutones, the; and Teutonic languages, 183. Thought, peculiar to mankind, 2.
- Texas, natives of, 406.
- Tibet, inhabitants of, 219.
- Tikopia, inhabitants of, 340. (See PLATE.)
- Timor, aborigines of, 129.
- Titicacans, the, 426. Skulls of, 115, 437, 442.
- Tlascalans, and nations of Central America, enumerated, 371.
- Tonga Islands, natives of, 328, 339, 340. Language and customs, 350. Portrait of a Mataboulai of Tahoa, 341.
- Troglodytes, Oran-otangs, Chimpanzies, &c. 111, 113, 117.
- Tscholovoni hunters of Bay San Francisco, see PLATE.
- Tschudes, the, of Asia, 190, 206.
- Tschuk-tshi, or Tschuk-uk-thu, 221.
- Tuarek nations, the, 264.
- Tuch-ee, a Cherokee chief, portrait of, 333.
- Tungusian race, 108, 217. Skull of, 116.
- Tungus, Mantschu and other tribes of, 217.
- Tunis, Kabyles of, 263, 265.
- Tupi, the, South America, 424, 465.
- Turkomans, the, 253.
- Turks, characteristics, &c. of this race, 108, 209, 253. Portrait of a modern Ottoman, 213. Skull of, 213.
- Types, of generic, 69, 269, 277, 284, 310, 325, 333, 345, 472, 473.
- Ugrian, or Ugorian race, the, 206.
- United States of North America, population of, 19.
- Uralian Mountains, Vogouls a tribe of the, 209.
- Uruguay, exterminated dark race of man formerly in, 83.
- Uzbeks, the, 211.

- Vaidahs, or Vaddahs, 242, 244.
 Vaisyas, or Aryas, 164.
 Vandals, the, 265.
 Variation, phenomena of, 26-58. Theory of, in the species of animals, and of plants, 59, 74.
 Varieties, and permanent varieties of mankind, a more plausible doctrine than that of distinct genera, 11, 269, 328, 486. Of the human configuration and structure, 105, 123, 248, 251, 256, 325, 483. (See Face. Anatomy. Osteology.)
 Vegetable reproduction, laws of, compared with those of the animal kingdom, 11-18. General survey of the phenomena of variation, &c. 26, 38 n. Organisation, 60. Of the original habitat of plants and fruits, 134.
 Viti Islanders, 350. Skull of, 351.
 Votiaks, and Vogouls, 209.
 Welsh, the, ancient Cambrians, and language, 183.
 West, aboriginal nations still existing in mountainous regions of the, 251.
 West Indies, population of the, 19. The hog exported to, 28. The Caribs and the Caribbee Islands, 364, 426. Caribbes of the Lesser Antilles, 468. Of South America, 424, 425. Character of the Caribs, 468, *et seq.*
 Wild animals have strongly marked characteristics compared with the domesticated results of each class, 27, *et seq.* 46. Of the restoration of some animals to a wild state, 39.
 Wild tribes of India, 248.
 Wolf, the, 69.
 Women, pregnancy of, 85. Discoloration of the areole mammarum, 89. Of some anatomical distinctions between the sexes, 124. Of certain tribes, in colour less dark than the men, and often fair, 157. Abyssinians, 284. Spartan, 201. Of the Kurilian Islands, 227. The Singhalese, 243. Circassian, Georgian, &c. 254-256. The Basques, 259. Hottentot, 310. Puelches of Chili, 365. Cherokee and Muscogulge, 393. Mandan, 402.
 Wool, of, 37, 100, *et seq.* Of the tiger, rabbit, bear, and wolf-dog, 101, 102.
 Writing, art of, 247, 257.
 Xatriyas of India, 164, 247.
 Yemen, and Arabians of, 147, 281. Yellow colour of these Arabs, 147.
 Yenissei and Irtysh rivers, inhabitants along the, 190.
 Youatt, Mr. on wool, 101, 103.
 Yukagers, or Yukagiri, 223. Tribes of the, 223.
 Zoroaster, 135.

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